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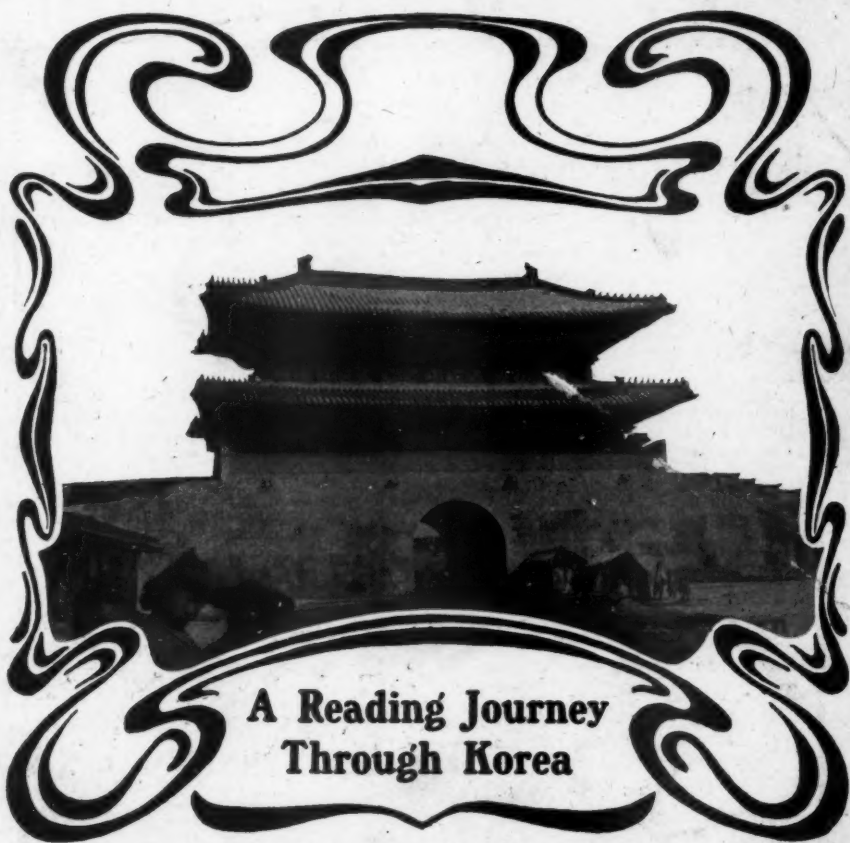
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1905

The CHAUTAUQUAN



*A Magazine of
Things Worth While*



THE CHAUTAUQUA PRESS

CHAUTAUQUA, NEW YORK



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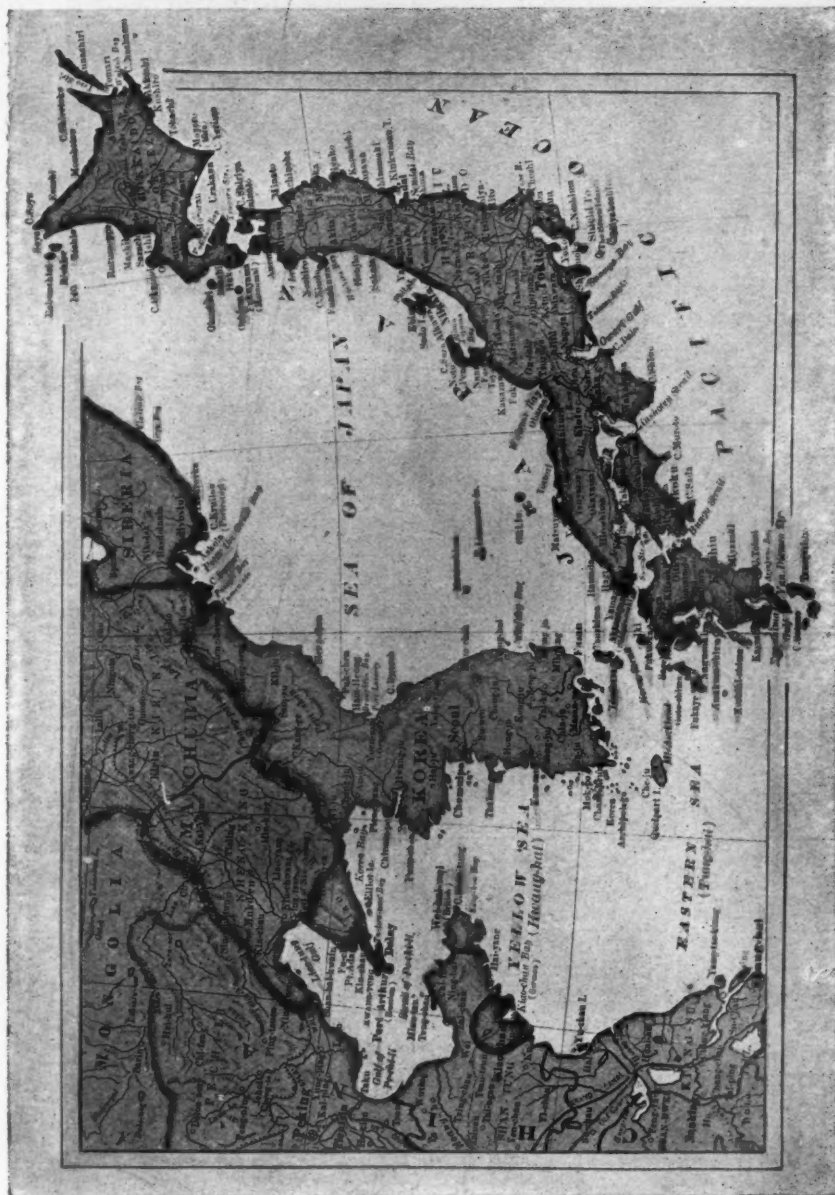
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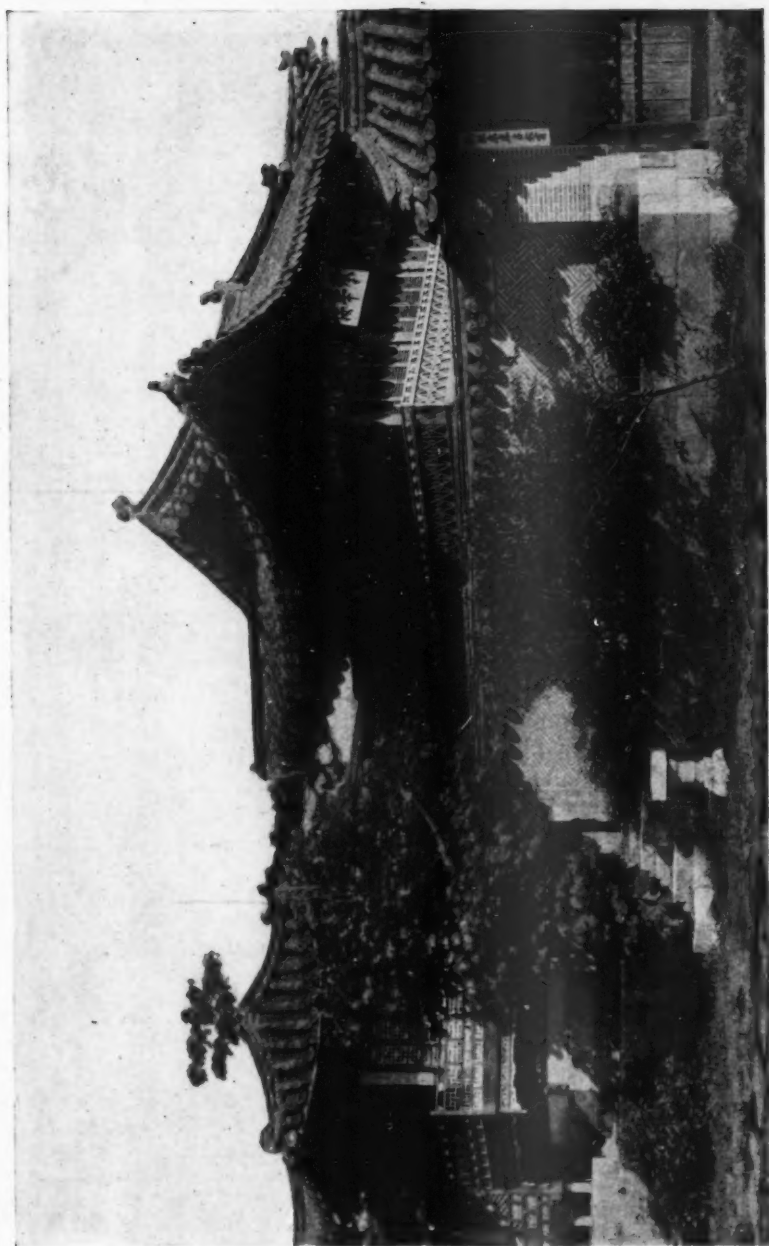


AT CHAUTAUQUA

THE CHAUTAUQUA PRESS, Chautauqua, New York.



KOREA, THE PRIZE OF WAR



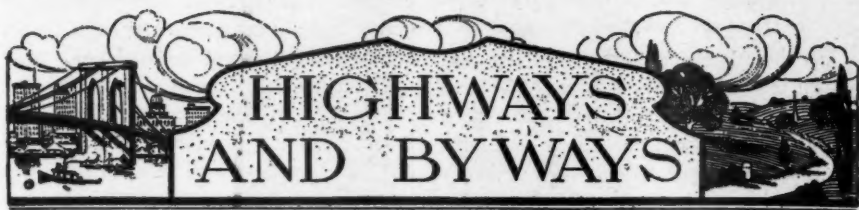
EXTERIOR OF RECEPTION ROOM, EMPRESS' APARTMENTS, EAST PALACE, SEOUL

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AUGUST, 1905.

No. 6.



AFTER a period of comparative calm, disorders of the most threatening character have broken out in Russia and not in any particular locality, but in several sections separated alike by distance, interest, language and race. The storm-center of late, it is true, has been in Poland (with Odessa challenging that title), where strikes, riots, revolutionary demonstrations, sanguinary collisions between workmen supposed to be excited and directed by political agitation, have been constant during June. At Lodz, a manufacturing city near Warsaw, there was an encounter which the correspondents described as worse than the St. Petersburg massacre of "Red Sunday" in January.

The violent strikes, though in all cases purely economic in origin, have assumed an anti-governmental character, owing, in the first place, to the brutality of the authorities and the military in dealing with the riotous workmen, and in the second place, to the general discontent that has been growing more and more acute. The various socialistic and revolutionary organizations have found the working classes more responsive to their propaganda than ever before, and in nearly every report of a strike of any importance the symptoms of revolutionary instigation and guidance are manifest.

In the Caucasus racial and religious controversies have produced a state that is tantamount to open rebellion. In Great Russia the peasants have renewed agrarian disorders and sacked landed estates. In several cities anti-Jewish disorders

have occurred, while in other places the lowest elements of the population—the vagrants, semi-criminal paupers, etc.—have under official encouragement, it is believed, organized "patriotic" assaults on the disaffected students and professional persons. It is not too much to say that in some sections of the country anarchy prevails, anarchy qualified by official terror.

But undoubtedly the greatest symptom of all was the mutiny of the crew of the battleship *Kniaz Potemkin*, of the Black Sea squadron, and a torpedo boat, a mutiny which for a few days threatened to extend to other war ships and actually did extend to the *Gregori Pobiedonosetz*, though the facts as to this ship were never fully reported. The mutinous crew, according to the government's own version of the affair was under revolutionary influence and direction, and it is said that some of the sailors were educated terrorists in disguise. At any rate, the government was utterly bewildered and demoralized. It dared not order the other ships of the fleet to seize the mutinous vessel, for the other crews might not obey and that was an appalling contingency. The workmen of Odessa were in sympathy with the insurgent sailors, and for at least twenty-four hours the troops in the city were helpless, as the war ship and the strikers acted in perfect accord. Order was restored in Odessa after much rioting and destruction of property by arson and pillage, and the battleship, after a cruise without a precedent in history surrendered to the Roumanian government on condition that the sailors should be treated

as deserters and allowed to escape to other countries. Doubtless the army, like the navy, is profoundly disaffected, and there has been much talk of a military revolt against the Tzar and the autocracy.

Yet there is every reason to believe that all this bloodshed and disorder might have been averted. Had an honest effort been made to carry out the Tzar's reform pledges, the people would have patiently awaited the relief measures in contemplation. But the bureaucracy has shown no disposition to give effect to the imperial promises; it is generally credited with a determination to nullify the whole reform program, counting upon the vacillation and weakness of the Tzar and hoping that some change in external conditions—peace, for example, will relieve it of the necessity of making any concessions in internal policy. The various commissions are still "studying" the rescripts, and the end is not even in sight. A characteristic illustration of the political chaos prevailing in Russia may be found in the treatment of the all-Russian zemstvo congress (the third since January) held at Moscow. General Trepoft, as assistant minister of the interior, issued an order at the eleventh hour forbidding the congress. The delegates, instead of dispersing, met at private residences; the press was prohibited from reporting the proceedings. Very strong resolutions were adopted, calling for a national assembly, free speech, and other vital reforms, and a deputation was sent to St. Petersburg to present the resolutions to the Tzar. This seemed an absurd move for an "illegal" gathering. How could the Tzar receive law-breakers? Yet he received the deputation, was cordial and conciliatory, and in responding to a bold speech, renewed his pledges of reform through a popular assembly. The liberals were jubilant, but this joy was short-lived. The bureaucracy coolly "interpreted" the Tzar's words in a sense that destroyed their significance, and gave a fresh demonstration of its power by suppressing a liberal paper, reimposing

the strictest kind of censorship on reports relating to the strikes and disorders, and proclaiming martial law in the disturbed centers. The policy of repression and reaction is again triumphant, though the liberals have not abandoned hope.

"Peace and a Constitution" is the cry of the latter. The outlook is not very bright in either direction. The peace negotiations initiated by President Roosevelt have progressed very slowly. Washington has been selected as the place of the conference and the plenipotentiaries have been appointed. Beyond this nothing has been accomplished. An armistice, to prevent further slaughter, seemed logical as well as expedient, but Russia appears to have been unwilling to suggest it, while Japan, as the victor, clearly had no reason for taking the first step. Another great battle, with possibly an attempt to cut off and besiege Vladivostok, is held to be imminent. The island of Saghalien, once a Japanese possession, has been occupied by the Mikado's forces. General Linevitch is said to have advised the Tzar to continue the war, but the neutral war experts regard his position as a desperate and hopeless one. Still the question of terms, and particularly of an indemnity in cash, may prove an insuperable obstacle in the way of peace. But if the disorders and outbreaks spread in Russia, the autocracy may be forced to conclude peace at any cost.



The Moroccan Flurry

At this writing the Franco-German crisis with regard to Morocco is merely a memory. The danger of a physical collision is past, though it cannot be doubted that at one time it was really serious. Diplomatically, the Berlin foreign office (directed by Emperor William) has scored an important victory, and France has sustained a corresponding "defeat." Yet there is no real humiliation in this alleged defeat, and sober-minded French publicists admit that Germany has not, strictly



BARON ROSEN



SERGIUS DE WITTE



KOGORO TAKAHIRA



BARON KOMURA

RUSSIAN AND JAPANESE PEACE PLENIPOTENTIARIES

speaking, demanded anything unreasonable. What her real purpose has been, *i. e.*, whether Morocco is not a mere pretext, is another question. So far as Germany insists on the open door in the Moorish kingdom and on the preservation of the latter's independent status, she demands nothing which France has not pledged herself to respect. Indeed, the treaty with England and the treaty with Spain concerning Morocco expressly provide for the maintenance of those principles. An international conference will not give Germany greater rights in Morocco than she now enjoys. If, nevertheless, she insists upon one (and, of course, the Fez invitation to the powers was inspired by Berlin, the Sultan being the Kaiser's tool merely), it is because she wants to be a nominal party to the transaction. The Emperor does not think it compatible with the rank and dignity of Germany to have any important Mediterranean question settled without his participation therein.

At any rate, France has practically repudiated the Delcassé policy toward Germany. The ex-minister sought to isolate Germany and ignore her whenever it was possible and to alienate her friends and allies. The friendly understanding with England, the improved relations with Italy and Spain tended powerfully in that direction. The Kaiser, no doubt, would have asserted himself long since, but

the Franco-Russian alliance was in his way. Had he made any false move, encountered resistance in France and found it necessary to threaten war, Russia would have supported her ally and Germany would have had to fight two great military nations. The dual alliance made Germany discreet and patient. But Russia's utter collapse in the Far East on sea and on land, radically changed the whole European situation. The alliance had ceased to be a potent factor; Germany was no longer exposed on "two fronts" in the event of war. France alone she did not fear and she eagerly grasped the opportunity afforded to improve her diplomatic position. She did not, at any time, contemplate war with France, for as Chancellor von Bülow has said, had Germany wanted war, she would not have urged a Moroccan conference and endeavored to obtain France's assent to the proposition. But had France persisted in declining, to meet Germany half way, had she continued sullenly to snub Germany, war might easily have resulted.

In that event it is true England would have fought by the side of France, first because she would have resented Germany's contemptuous treatment of her treaty with the republic; second, because she could not afford to see France crushed; third, because there is a growing hostility between the British and the Ger-

mans, and finally because German naval progress is recognized as a menace to English interests in the Far East and elsewhere. The British press, throughout

the crisis, warmly supported France and bitterly assailed Germany—a fact which has not tended to mollify the Teutons.

No greater calamity to civilization could be imagined than a conflict between Germany on one hand and France and England on the other. From such a tremendous conflict even the most aggressive military

ruler cannot but shrink. It has happily been averted, and the Moroccan question will be settled in a friendly and rational way. France has displayed wisdom and moderation; the idea of "revenge" no longer dominates her leaders.



THE LATE
MAXIMO GOMEZ
Cuban patriot and
General.

The Swedish-Norwegian Trouble

Peaceful revolutions have occurred in the course of historical events, but there are few real precedents for the extraordinary manner in which the dissolution of the century-old union between Sweden and Norway has been (or promises to be) brought about. The act of union was adopted in 1815; the actual union had been effected in the previous year, after a war and a very short independent career for Norway. The union, it is not denied, was intended to be perpetual and indissoluble, though each of the kingdoms was assured full autonomy in internal affairs. One king, one department of foreign affairs, one foreign policy, but two separate and distinct governments were provided for by the organic constitution.

There seems to be no doubt that no reservation was originally made with regard to the right of either country to secede without the free consent of the other.

The Norwegian people and Storting (parliament), however, contend that King Oscar, in refusing to respect their unanimous will, in vetoing the bill for the establishment of a separate consular service for Norway and in persisting in that attitude, notwithstanding the fact that the cabinet had declined to countersign the veto, and the further fact that no other ministry could be formed which would agree to promulgate and give effect to the veto—in doing these and other things the king had violated his obligation to Norway and practically ceased to exercise the powers conferred upon him. Norway does not admit that her action in dissolving the union was revolutionary, but Sweden and the world at large so regard it.

However, the coup was not wholly unexpected. For many months the separate consular service question had been a sort of apple of discord between the two countries, and several efforts at adjusting the difficulty had failed. Sweden had long before recognized in principle Norway's right to a separate service, but many practical questions had to be settled and agreement had proved well nigh impossible. Norway's interests are mainly commercial and marine; Sweden's chiefly agricultural. Norway's fiscal policy is based on free-trade principles; Sweden's on protectionist. These differences gradually widening, could not fail to produce the situation we now see between them. It may be added that the union never really satisfied Norway's national needs and aspirations. There was constant friction and irritation, and for a long time serious students have been predicting either a new basis for it or separation.

After the adoption of the secession resolution King Oscar protested against it with grave dignity, but neither he nor the people of Sweden so much as suggested coercion—the use of force to keep Nor-

way in the union. The vital and critical problem was referred to the Swedish parliament in the belief that a plan for separation satisfactory to both kingdoms would be evolved. The powers have maintained a neutral attitude, neither recognizing Norway as a sovereign State, nor intimating that recognition would be refused. Norway, with calmness and self-restraint deserving of admiration, refrained from unnecessary affronts or provocation, and did not ask the powers for recognition. After the Swedish parliament met and organized, the King himself, in a moving speech, advocated the adoption of a conciliatory policy and the passage of a bill to authorize negotiations with Norway looking to amicable and "constitutional" separation. No doubt this will be the outcome, and the dissolution of the union may be followed by an offensive and defensive alliance between the former partners, with Denmark, possibly, as the third party to the alliance. A stronger Scandinavia will be the result.



Arbitration Conference

When the eleventh annual Lake Mohonk conference on international arbitration met in June, the world-situation politically, was sufficiently disheartening, apparently, to render arbitration talk an idle pastime. The battle of the Sea of Japan had just been fought and St. Petersburg depressed and embittered by one of the most crushing disasters recorded in history, scorned all suggestions of peace. Russia, the talk was, must fight on and retrieve her loss of prestige and military standing at any cost in blood, life and treasure. In Western Europe trouble was imminent between Germany and France over Morocco, the emperor of the former country declining to recognize the superior and privileged position of the latter in the Moorish kingdom, and prepared to accept all consequences of that attitude.

The advocates of peace and reason assembled at Lake Mohonk were not unduly influenced by the seemingly untoward de-

velopments. They dwelt on the steady progress of arbitration in the past and the certainty of ever greater progress in the future. They indulged the reasonable hope that the terrible and sanguinary conflict in the Far East, instead of stimulating militarism and belligerency and aggression, would mitigate and check these evils. The logic of events has already in a large measure justified their hopeful view.

During the year covered by the report read by Secretary Benj. F. True-

blood to the conference no fewer than twenty-two general treaties of arbitration had been signed. The total number of such treaties is now thirty, practically binding the European nations in bonds of peace for a period of five years. In addition many special treaties providing for the arbitration of various boundary and pecuniary controversies had been negotiated, and several are in process of negotiation.

Much has been done towards substituting conciliation, reasonable discussion and the spirit of give-and-take for the arbitrament of the sword in international disputes, but much remains to be done and it is not wise to minimize the difficulties in the way. Mr. Trueblood mentioned the following as the important things to be kept in view and gradually brought about: the bringing of all Central and South American States into The Hague Court; the conclusion of a general treaty of arbitration among all independent nations of the world; extension of The Hague Court to cover more classes of cases; creation of a congress of nations to meet at stated periods for discussion of all impor-



THEOPHILE DELCASSE

French Foreign Minister who recently resigned.

tant international questions; instruction of the public mind that there are no differences between nations which cannot be honorably and peaceably adjusted.

Some of the distinguished speakers at the conference, dealt with questions that are still academic and remote. Thus Justice Brewer of the Federal Supreme Court thought that in the future an international police force would be created to compel obedience to arbitral awards and that the nations would boycott, not only diplomatically, but industrially, any recalcitrant power that might repudiate an award.

So far as immediate work and present duty are concerned, the speakers agreed that the all-important thing was to educate and develop a public opinion opposed

cently been illustrated afresh in Russia. The people have long demanded peace, and even the autocratic government was unable to suppress the agitation.



The "Santa Fé Case"

The "Santa Fé case," so-called, has attracted national attention chiefly because its former vice-president, Mr. Paul Morton, has been Secretary of the Navy. The personal aspects of the sensational affair do not concern thoughtful students of American politics, but the question involved therein is undoubtedly of fundamental importance. It may be stated as follows: Where there is clear evidence of violation of law on the part of a corporation, and where the situation is such that officers of the corporation, if convicted of such violation, would be liable to punishment, is it proper for the executive department of the government, bound as it is to execute the law faithfully and impartially, to ignore the question of personal responsibility of officers while proceeding against the corporation?

Now, a corporation cannot be imprisoned. It can be fined, and for certain offenses, dissolved. That the possibility of having to pay a fine of a few hundred (or thousand) dollars ever has acted or ever will act as a deterrent in the case of rich and powerful corporations, no one will seriously contend. That the imprisonment of captains of industry where the law warrants it would prove salutary and effective as a check upon lawless conduct no one will deny. In the Santa Fé case the government has refused to proceed against individuals, contrary to the advice of the able and independent attorneys it had employed for the specific purpose of investigating the "case" and recommending suitable legal action, though it is admitted that the corporation directed by these persons is guilty of a legal offense and of contempt of court. The government says that there is evidence against the corporation but not against any particular officer thereof, and that it would



THE LATE JOHN HAY

From a bust by St. Gaudens.

to war and earnestly favorable to arbitration. The destinies of the world are controlled by democracies, not by kings, and where the people are really averse to war, their rulers will manage to keep the peace.

The power of public opinion has re-

be unfair and improper to accuse men of crime in the absence of direct evidence connecting them with such crime. But the plea is so superficial and fallacious that even strong partisans of the administration have not hesitated to attack its attitude with vigor and warmth.

The facts of the case referred to, are, briefly, as follows: The Santa Fé railroad was enjoined by a federal court from paying rebates or departing from its published schedules. The injunction was disregarded—the payment of illegal rebate to a particular corporation was continued for many months. Mr. Morton was during that time vice-president of the company, and when the fact of the violation became known, Mr. Morton meantime having been appointed secretary of the navy, the press of the country raised a loud demand for prosecution. The Attorney-General, loath to pass upon a case in which a cabinet colleague seemed *prima facie* implicated, requested Messrs. Judson Harmon (former Attorney-General) and F. N. Judson to make a thorough inquiry into the facts of the case and fix responsibility with a view to judicial proceedings. These eminent attorneys easily obtained evidence against the Santa Fé company, but they did not and could not obtain any evidence against any particular persons acting for the corporation. They accordingly advised the institution of proceedings against the officers of the company, to bring them into court and obtain the evidence. These proceedings, they said, would in effect be a request for an *explanation* and not an accusation; there was nothing extraordinary about the method recommended, it was the usual method in cases of that sort and it gave innocent officers the opportunity to show that they had not ordered or connived at the offense. They argued that when a corporation is guilty, the clear presumption is that its principal officers are guilty, and they added:

The evils with which we are now confronted are corporate in name, but individual in

fact. Guilt is always personal. So long as officials can hide behind their corporations, no remedy can be effective. When the government searches out the guilty men and makes corporate wrongdoing mean personal punishment and dishonor, the laws will be obeyed.

No, said the government, produce the evidence first and we will prosecute. Therefore the special attorneys resigned.

The consensus of opinion is that they were right and the administration wrong—that the method proposed by the latter is absurdly inadequate and impotent.



ELIHU ROOT
New Secretary of
State.

Immigration and Labor

The immigration figures of the past several months have revived the agitation for a stricter law regulating the admission of aliens. The present rate of immigration especially from Italy, Russia and Austro-Hungary, is unprecedented, and it is seriously asked whether the country can assimilate a million or more immigrants every year. Already all sorts of suggestions as to the form of the needed restriction are being put forth. There is less talk than usual, it is true, about an educational test, for it is perceived that some of the least desirable newcomers would gain entrance under such a test while many perfectly honest, industrious and thrifty persons, in whose case ignorance or illiteracy is a misfortune rather than a fault would be excluded.

In Washington, it is reported, the proposals that have found favor and that may be recommended to Congress are these: the increase of head tax from \$2 to \$25, and a provision arbitrarily limiting immigration in any one year to a certain num-

ber, perhaps 300,000 or 500,000. Neither plan is free from difficulties. The higher tax would prove practically prohibitive to tens of thousands of peasants and laborers,



PAUL MORTON
Chairman Equitable
Life Assurance
Society.

who, on the average bring with them not more than two-thirds of the amount named. It would be easier for the undesirables, the dishonest and scheming and shifty, to obtain the necessary sum than for the honest poor. The arbitrary limitation would result in discrimination against certain nations who send us few immigrants and who

ought not to suffer because other nations, by their political and economic policies and legislation, drive hundreds of thousands to seek opportunities and personal safety in the United States.

In addition to such objections to proposed anti-immigration measures, an important and rather new factor in the situation is the sentiment of the whole southern section of the country. The South does not favor further restriction of immigration. It distinctly opposes the movement, calls it sectional, selfish, and narrow. The North and Middle West, it says, have more laborers than they need, but the South is suffering from chronic undersupply of skilled and unskilled labor. Farmers, planters, factory owners, railroads, are constantly advertising for "help" and meet with no adequate response. As a result, land is left uncultivated, opportunities are neglected, natural resources remain unutilized, and mills and factories are obliged to curtail production. An Alabama business-man was recently quoted as saying that in his state

there were two jobs for every capable workman, and an industrial periodical published at Baltimore added to this "and the same situation exists practically all over the South."

It is certain that Southern legislators and employers and editors will oppose the Northern plans for the further restriction of immigration. The real trouble, according to them, is that the newcomers are not properly distributed—that they remain in cities already congested, where employment is scarce, instead of going West or South, where there is an active demand for their labor.

It should be added that the Commissioner of Immigration, Mr. Sargent, has been studying this problem of distribution and urging federal, state and corporate efforts to solve it along certain lines—for example, by establishing agencies and information bureaus at Ellis Island for the purpose of guiding immigrants to sections having land or labor to offer them and furnishing all the necessary information.



"Graft" in Politics and Business

The commencement oratory this summer has dealt largely with the question of corruption, avarice, "graft," and "tainted money" in American life. We have for years carried on war against the political grafter, the spoilsman, the job hunter, the inefficient employee. Reform organizations and leagues have been organized to purify municipal governments and secure the adoption of "business principles."

We are beginning to realize that there are business principles and business principles, that the evils of our politics are but the echo and reflection of the graft and corruption prevalent in "business." The events of the past year or two have been truly enlightening in this sense. The thoughtful Americans are inquiring whether the reform should not begin in the business sphere. Are the politicians bribing or corrupting the business men, or the business men the politicians?

Reflecting upon the startling insurance

scandals (ex-President Cleveland has used the word "stealing" to describe the frenzied high-finance operations of the Equitable Company's officers and directors); the colossal land frauds of Oregon, California, Nevada and other Far Western states, including the seizure of millions of valuable acres of the public domain; the franchise grabs or attempted grabs in the leading cities, the wholesale corruption of councils, it is impossible to avoid the conclusion that it is the greedy unscrupulous, money-mad business grafter who is responsible for our political dishonesty and rascality.

How petty and insignificant are the stealings of political spoilsmen beside the stealings of the land grabbers or of the insurance officers recently pilloried, and now threatened with civil and criminal proceedings! On what a scale the equitable party (according to the report of the New York superintendent of insurance, Mr. Hendricks, and to the previous report of the Frick committee of directors) have indulged in extravagance, waste and misuse of trust funds!

It is much easier to deal with official than with corporate graft and corruption. We elect our officials and we can control them while they exercise power by means of the referendum, the recall, and various "checks and balances." How are corporations to be prevented from

abusing their powers and privileges? Government (state or federal) supervision is generally advocated, but we know how ineffective such supervision has been in the past. The New York insurance department has not prevented the reprehensible practises it now denounces, either because it has been ignorant of them or because it has lacked the independence and courage which the situation demanded of it. In the case of the land frauds official reports reveal connivance on the part of high government employees, some of whom are now under indictment on charges of complicity and guilty knowledge.

President Roosevelt has advocated federal control of insurance companies doing interstate business, and in the Equitable scandals he sees another impressive argument for this remedy. It is probable that federal incorporation and control would prove more effective than state supervision, and we may see at an early day an attempt at congressional legislation in that direction. It is not certain however, that federal control of insurance is obtainable under the Constitution as it stands. Congress may regulate commerce between the states, but is insurance "commerce?" Are policies of insurance articles of commerce? There are clear decisions of the Supreme Court that the commerce clause does not embrace insurance, and unless that tribunal is prepared to modify its view and adopt a broader definition of the term "commerce" it would be idle to legislate with regard to insurance companies on the lines suggested.

Be this as it may, the American people are awake to the evils of frenzied finance and business graft, and the question of mitigating them supersedes every other. It is felt that rebates, restraint of trade, and discrimination in rates are in reality symptoms of the deeper disease—sordid and reckless commercialism. The underlying problem is how to place corporate and business relations on a higher plane—the plane of honesty and conservatism.



HER SKITTISH DAYS ARE OVER.

—From the Chicago Daily News.



SKETCH MAP FOR "A READING JOURNEY THROUGH KOREA"

Suggesting outline which readers may sketch for themselves from standard maps of Korea, in more or less detail, as they prefer, in order to fix geographical points in mind.

A Reading Journey Through Korea

By the Rev. Arthur Judson Brown, D. D.

Secretary of the Presbyterian Board of Foreign Missions, New York. Author of "The New Era in the Philippines," "New Forces in Old China."

THE tide of the world's travel has hardly touched Korea and yet the land of the Morning Calm is so near the great thoroughfares that it is easily reached. The increasing importance of Korea as the prize of war between Russia and Japan and the key to the mastery of the North Pacific is leading many to think of the question of access.

The American traveler for Korea can sail from New York, but it is not wise for him to do so unless he wishes to visit Europe and India en route and has plenty of time and ample funds, for the journey is long and expensive. But if one has leisure and money this route is very pleasant and profitable. In London, Hamburg, or Bremen, he may take a large and splendidly equipped steamer direct for Hong Kong, China, or he may cross Europe to almost any port on the Mediterranean from Marseilles on the west to Constantinople on the lovely Bosphorus, whence steamers will take him past world-famous historical cities to Port Said at the entrance of the Suez Canal. Here he will meet the through British, German, and French steamers for the farther East. He can leave the steamer at Bombay and traverse India by rail to Calcutta or he can continue his journey by the Indian Ocean around the mighty peninsula to Ceylon, thence across to Singapore and up the China Coast, past Saigon, Hong Kong, Shanghai, and Tsing-tau, to Chefoo from which it is only an eighteen-hour ride across the Yellow Sea to Chemulpo, Korea. A first-class ticket by this route from New York to Chemulpo costs \$431.25. The traveler who wishes to economize can journey with reasonable comfort second-class as far as

Shanghai, and by doing so will reduce the cost to \$284.85. Of course the expense of stops en route will be additional.

The usual route to Korea is the shorter and less expensive one from the Pacific Coast. The traveler has the choice of steamship lines from Vancouver, Seattle, and San Francisco. From the two former cities, the steamers run direct to Yokohama, Japan, usually taking a course so far northward on the Great Circle Track that it is not uncommon to sight the Aleutian Islands off the southwest coast of Alaska. Owing to the spherical form of the earth, this northerly course really shortens the trip, the distance from Vancouver to Yokohama being but 4,260 miles as compared with 4,791 straight across from San Francisco. In summer these northern lines are cooler and more comfortable, and the time is usually fourteen days. But in winter the weather is cold and often stormy. Most of the San Francisco steamers usually run so far south as to prolong the journey to 5,534 miles and eighteen days. The compensations, however, if one is not in a hurry, are summer skies and in particular a stop of twenty-four hours at Honolulu.

Still by any route, rough seas may ordinarily be expected for at least a part of the way, for the Pacific often belies its peaceable name. Fortunately the steamers are now excellent. A few of them indeed are among the largest and steadiest in the world, having a gross tonnage of 20,000 or even more and furnished with every modern convenience.

The traveler need not leave the steamer till it reaches Nagasaki at the extreme southwest point of Japan. The advan-

A Reading Journey Through Korea

tage of this is that one can thus not only see Yokohama, Kobe, and Shimonoseki, at each of which the steamers stop from several hours to a day, but he can go through the famous Inland Sea of Japan, one of the most exquisitely beautiful bodies of water in the world. For the greater part of its length of 240 miles, the sea is studded with the islands of a magnificent archipelago, some mere barren rocks, others of considerable size clothed with rich vegetation and highly cultivated fields which are occasionally terraced with almost incredible labor up hillsides which rise almost from the water's edge, while towering magnificently above all are noble mountains.

Many travelers plan and prefer to break the journey at Yokohama by taking the train to Tokyo, the capital of Japan, which is only eighteen miles distant, and, after an interesting visit in that largest city of Asia, to take another train through the country, visiting Nagoya with its ancient castle and celebrated porcelain factories, Kyoto the former capital, Osaka the great manufacturing city, seeing scores of other cities and villages, and getting many glimpses of the rural life of Japan, to Shimonoseki or Nagasaki. From either of these ports comparatively small Japanese steamers cross the Korea Strait to Fusan, Korea, in about a dozen hours. We took the Royal Mail steamer from Nagasaki and found it rather cramped after the big trans-Pacific liners but nevertheless clean and comfortable.

By this route, the price of a first-class ticket from New York to Fusan is \$297.70. There is an intermediate or second-class passage on some of the newer and larger steamers at little more than half of this rate, but it is not equal to the second-class on the best Atlantic steamers and it is doubtful wisdom to attempt anything but a first-class passage unless the most rigid economy is absolutely necessary.

The distances and the time by the eastern and western routes are approximately as follows:

	Miles	Days
New York to Southampton.....	3,086	7
Southampton to Port Said.....	3,215	12
Port Said to Bombay.....	3,059	10
Bombay to Colombo.....	875	4
Colombo to Singapore.....	1,673	7
Singapore to Hong Kong.....	1,440	5
Hong Kong to Shanghai.....	853	4
Shanghai to Chefoo.....	487	2
Chefoo to Chemulpo.....	270	1
Total	14,958	52
New York to San Francisco.....	3,270	5
San Francisco to Honolulu.....	2,089	6
Honolulu to Yokohama.....	3,445	11
Yokohama to Kobe (by sea).....	348	1
Kobe to Nagasaki.....	389	2
Nagasaki to Fusan.....	120	1
Total	9,661	26*

The prudent traveler, however, even if he wishes to go straight through, will allow at least an additional week for inevitable delays at points of embarkation and for steamer stops at ports of call. In estimating the amount of money that will be needed, it is well to make a liberal allowance for all the incidental expenses that can be thought of in advance and then double it. Carry funds in the form of letters of credit issued by a reliable banker.

As for clothing, if the traveler goes by the western route, he will require about the same kind that he would wear for the corresponding season at home, since climatic conditions are not essentially different save for a few warmer days in the region of the Hawaiian Islands. If the eastern route is chosen, a larger supply of light clothing will be needed for the hot passage through the Red Sea and the Indian Ocean. In either case, the inexperienced traveler is more apt to take too much than too little. It is very unwise to cumber oneself with a lot of heavy baggage. A steamer trunk and a suit case will hold all that is really needed. Sensible people, however wealthy, dress modestly when traveling.

*Revised by the Raymond and Whitcomb Company.

Korea projects from the northeastern part of the continent of Asia in some such way as Florida projects from the southern part of the United States, though Korea is considerably larger than Florida. The whole peninsula has never been accurately surveyed and estimates of its area vary from 82,000 to 92,000 square miles.* It is therefore nearly as large as the states of New York and Pennsylvania combined. It is a small country as compared with the mighty empire of China which it adjoins, and yet it is of no inconsiderable size, having a length of 660 miles and a width of about 150 miles.

The coast line is irregular and varies greatly in configuration. On the eastern side it is rather precipitous and with a comparatively small tide, only about two feet. The west coast slopes more gradually and the tide is very high, sometimes as much as thirty-eight feet. The whole extent of coast line is about 1,740 miles. There are several excellent harbors, chief among which are Wonsan (sometimes spelled Gensan) on the northeast coast, Masampo and Fusan at the southern end of the peninsula, and Chemulpo, Chinampo, and Yongampo on the west coast, though not all of these harbors are of equal excellence, some being more or less exposed when the wind is in certain directions. Off the southwestern coast are a great many islands, and the channel between them is in some places so tortuous and the rocks themselves are so inadequately charted that navigation in heavy weather is often rather hazardous.

Lying between the thirty-fourth and forty-third parallels of latitude, the climate is that of the north temperate zone. The southern end of the peninsula is in the latitude of Maryland and the northern end in the latitude of Massachusetts, and the climate in general is not unlike that of the corresponding portion of the United States. A range of mountains

runs irregularly the entire length of the peninsula with outflanking ridges of varying height. The mountain range is not a lofty one, few peaks reaching an altitude of 5,000 feet. In the north, however, Mt. Paik-to-san (Ever White Head peak) towers to a height of 8,000 feet. It is, therefore, a famous mountain in Korea and is regarded with special reverence as sacred. It is an extinct volcano, and the crater is filled with water, forming a lake of great beauty and of unknown depth. Famous also are the Diamond Mountains in the province of Kang-wen, which Mrs. Isabella Bird Bishop so charmingly described in her book, "Korea and Her Neighbors."

The general surface of the country, therefore, save in a few places is much diversified. Korea is a land of mountains and valleys and streams, though there are very few important rivers. The Noc-tong River in the southern part of the country, the Han River in the central part, the Ta-tong in the northern, the Tumen on the northeastern Manchurian frontier, and the Yalu on the northwestern are the chief streams. The soil of the valleys is often rich and is capable of producing large crops. Rice and beans, being the staple food of the Koreans, are grown almost everywhere, and as the former requires land that can be flooded, the most highly cultivated areas are usually those in the lower parts of the valleys. The thrift of the Japanese or the Chinese or the pressure of a larger population could easily bring under cultivation the hillsides and many large areas which now lie idle. But as it is, of the 7,000,000 acres that could easily be tilled, only 3,185,000 are under cultivation. Indeed it is probable that the estimate of 7,000,000 acres of arable land is low, for that is less than seven per cent. of the area of the country, though large regions can never be cultivated on account of their mountainous character, there being no prairies in Korea.

*The Statesman's Year Book for 1904 gives the former estimate.

The Gateways of Korea

NINE cities of Korea have been formally opened to the world as treaty ports, namely, Pyeng Yang, Chinnampo, Chemulpo, Fusan, Wonsan, Kunsan, Mokpo, Masampo, and Songchin, and the Russo-Korean trading mart Kyen-heung. Each of these treaty ports is governed by a superintendent who has the rank of consul. The population of these treaty ports is naturally motley. Here one finds not only Koreans, but Japanese, Chinese, British, French, Americans, and, before the Russo-Japanese War, Russians. As in the treaty ports of other Asiatic lands, vice is conspicuous. While the foreign communities include some high-minded men, the majority are dissolute. The Koreans, too, are, save where they have come under the influence of the missionaries, apt to be a rough lot. The limitation of residence for foreigners is, however, merely nominal.

The approach from Korea to Japan is apt to be unpleasant. It is only a night's ride from Nagasaki or Shimodaseki to Fusan, but in my experience at least, the small, flat-bottomed steamer lurched and tumbled in a heavy sea to the utter demoralization of my whole internal economy. About nine o'clock the next morning, however, we anchored before Fusan and in spite of the effects of sea-sickness we could not but be impressed by the beauty of the scene. The waters of the bay were still and sparkling in the bright sunlight. On shore the hills rose with a solid look which was very grateful after the shaky experience of the night. From the mission buildings back of the town, white-robed figures could be seen hurrying toward the wharf where a sampan soon landed us.

Fusan really consists of two towns side by side, one the native Korean and the other the Japanese. The Japanese settlement is an old one, this having been naturally the first place in Korea

where Japanese settled. During recent years, the Japanese interest in Fusan as a strategic port has rapidly increased so that the Japanese population now numbers about 10,000. It can hardly be called an ideal settlement and yet it is far more cleanly than the adjoining native town which, like most Korean towns, is exceedingly dirty, crowded, and unsanitary.

The Presbyterian Mission compound on the hill overlooking the city and the bay is like an oasis in a desert, clean, comfortable, and well-kept. It is not uncommon for travelers approaching Fusan on the steamers to arraign the missionaries for having selected the best site in the whole place and for having erected upon it the best buildings. As a matter of fact, when the missionaries went to Fusan, they found it practically impossible to secure a suitable site within the city for any price they could afford to pay, and they bought this land farther back upon the hillside because it was considered almost worthless at that time and could be had for a merely nominal price, \$75. They erected upon it buildings which in America would be considered quite ordinary, just about such houses as are usually occupied by people in moderate circumstances in the United States. The contrast between these clean American homes and the miserable huts of the Koreans at the foot of the hill is indeed great. But surely an American missionary is not to be blamed because he does not wish to live in a dark, damp hut and surely it is altogether to his credit that he wishes to be decent and to set an example of neatness and comparative comfort to the swarming natives of the port.

The charge has often been made that the missionaries "own the most attractive and commodious houses in the foreign settlements." As a matter of fact

they do not own any houses at all, the houses being owned by the mission boards and costing, as I have occasion to know, but a moderate sum. I have seen most of the missionary houses in Korea. A few were built by wealthy relatives for particular missionaries, and it may be that superficial critics have these places in mind. But if so, they should be honest enough to explain that they are exceptions. Even these houses, however, cost only about \$3,000, including land, while the average missionary residence is about like the home of a country clergyman or school teacher in the United States. The typical Protestant missionary is a man of education and refinement, and his wife is a woman of cultivation and good taste, and I do not deny that their dwelling often appears palatial in comparison with the wretched hovels in which the natives herd like rabbits in a warren. Shattered health and rapidly filled cemeteries have taught missionaries that if they are to live they must go a little apart from the nasty, malodorous, unsanitary human pigsty, with its rotting garbage and open cesspools, select a site high enough to afford natural drainage, and build a house with a sufficient number of cubic feet of space for the persons who are to occupy it. Then the natural taste of the American well-bred husband leads him to make a little lawn and set out a few flowers, while indoors his wife sensibly makes everything as cozy and attractive as she can with the means at her disposal. As it is supposed to be a home for life, articles by gift and purchase are gradually accumulated. It really becomes a pretty place and contrasting as it does with the miserable habitations of a heathen city, it attracts attention. But its attractiveness is not due to the lavish expenditure of money, but to the good taste and inventiveness of a cultivated, intelligent family.

The class which criticizes missionaries is well described by Dr. John B. Devins, the editor of the *New York Observer*, who writes of a young lady from New York, who with her mother and sister were fellow passengers from Japan to Korea:

She was a bitter foe of missions and an avowed hater of missionaries.

"I presume you have seen a good deal of mission work in Japan?" I ventured to suggest.

"No, I have not. We have been in Japan four months, and I have been to church only once, and I am sorry I went then. Such a stupid sermon!"

"Have you seen no mission work in Japan?"

"None whatever, but I have heard enough about it from those who live there. I have no use for missions and missionaries. I will except two from that general statement, Dr. and Mrs. Paul Bergen of China; they are genuine, but as for the rest—Waiter, give me a glass of whiskey."

"We do not sell it by the glass, only by the bottle."

"Bring me a bottle of wine instead. No, I have no use for missionaries—nor do I wish to see any in Korea."

So far as I could learn she kept entirely away from them there and elsewhere.

Dr. Devins, however, was at pains to visit the missionaries and to examine carefully their work and the conditions of their lives, and he says:

"Our hearts went out in great sympathy to the missionaries laboring in Fusan, as they did later at Chemulpo, Seoul, and Pyeng Yang, and we said to each other: If a missionary is willing to spend his life in this country he is entitled to all the comforts that he can secure from his salary of ten or twelve dollars a week, and if he has a relative or friend who is willing to make life a little more endurable for him by sending him an organ or an easy-chair or even aid in building a better house than the Mission Board can provide, where he may preserve his health and even have a few of the comforts which his friends enjoy at home, we will say that he deserves it all; if the missionary is a woman, she deserves it still more."*

The American Presbyterians at Fusan have eight missionaries, an excellent hospital built by friends of the late Rev. Dr. Junkin of Montclair, New Jersey, and named after him "The Junkin Memorial Hospital." This institution should be visited by all means, and it will give the traveler at the very beginning of his Korean tour an oppor-

**New York Observer*, June 9, 1904.

tunity to see something of the medical work which is doing so much for the sick and the suffering among the Koreans. Their neglect of all sanitary precautions, their filthy houses, their carelessness in food, their drinking from infected wells and streams, and their utter ignorance of the causes of disease combine to give every kind of malady a free course and the sufferings of the afflicted are often grievous. In these circumstances, the skilful, sym-



THE FIRST WARD OF THE FUSAN HOSPITAL

pathetic, and devoted missionary physician is like an angel of mercy. His power in alleviating pain and in healing pain and in healing diseases is miraculous in the sight of the people. They flock to him in great numbers. They submit willingly to the most painful operations and they reward him with a reverence which gives him great power over them.

Besides Dr. Irvin and his wife, there are three ordained Presbyterian ministers at this station who do a great work preaching the Gospel not only at the station chapel and in the city, but in long itinerating tours among the outlying villages. While there is not a large local Korean population, the country districts are thickly settled and the work of the station is largely that of itineration. The population of the province is estimated at about 1,500,000. The number of out-stations or places of regular meeting is given as

twenty, six of these having been added this year. There are 159 communicants, of whom 59 were added during the year. The catechumens number 215, and there is a total of 609 adherents. Including both Missions, organized work has been developed in eleven counties of the thirty in the province.

The Australian Presbyterians also have a station at Fusan, and the visitor to their compound will find another small but devoted company of intelligent, consecrated, and useful workers. The Australian Mission in Fusan was founded in 1889 by the Rev. John Henry Davies and his sister. Other missionaries followed them and a considerable work has developed, though practically all of it is conducted from this center. The outlying field has been happily divided with the American Presbyterians, the latter taking the region north and west of Fusan and the Australians the region along the east coast.

Until this year, the traveler could conveniently remain only one day in Fusan while his steamer was unloading and taking on freight, for if he did not continue his journey in the evening on the same steamer he would have to wait an uncertain period for another one. The journey through the archipelago off the southwest coast was seldom pleasant, for the currents are swift and the danger from hidden rocks in that uncharted sea is not inconsiderable. Now, however, the Japanese have constructed a railway from Fusan to Seoul, and the traveler will be wise to leave his steamer at Fusan and, after he has completed his visit in that port, proceed northward by rail. He will thus pass through the very heart of the country, seeing much interesting scenery and several important cities en route.

He should by all means break his journey at Taiku, a hundred miles north of Fusan, and the largest city

between Fusan and Seoul. It has a population of 65,000, and is the capital and commercial center of the rich province of Keyen Sang which numbers 1,750,000 souls. Here he will find another company of American missionaries who will give him a hearty welcome and among whom he will find some cultivated people. The station was opened in October, 1897, by the Rev. James E. Adams with his wife and children. They journeyed in a Korean boat on the Noc Tong River. The current was too swift for rowing and they had to be towed, so that it took them two weeks to reach a point ten miles from the city. However, they pressed on, rented a native Korean house with its mud walls and lack of all comforts and began their work. In December they were joined by Dr. and Mrs. W. O. Johnson.

It was not easy to get a start. The loneliness and privations of the life at this inland city were exceedingly trying. Several times sickness prostrated some members of the missionary circle, in the fall of 1900 the physician himself being stricken with typhus fever which nearly ended his life. But the missionaries persisted with unfaltering faith and courage. After a time, another cheap hillside was bought and suitable buildings erected upon it, so that now the Taiku missionaries are more healthfully housed. Other missionaries have joined the original number, a handsome hospital has been built with funds provided by Miss Mary H. Wright of Philadelphia, and the missionaries are pressing a most successful work in all directions. In 1902, 177 adults had been baptized. In 1903 the number had increased to 477 and in 1904 to 780, an extraordinary record. The Christians and inquirers in Taiku and in the outlying villages which form the station field form no less than 34 distinct groups, several of which have erected their own chapels.

Here also the Japanese are pressing in, there being more than a thousand of them in Taiku. A few days may be very pleasantly and profitably spent in and about this growing city and then the traveler can take the train and journey on to Seoul.

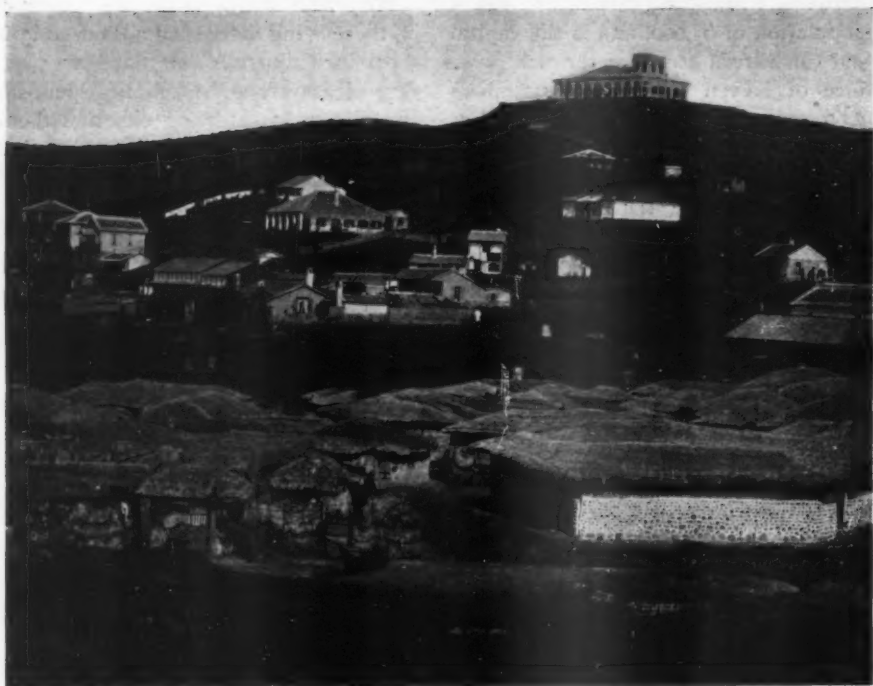
If, however, the traveler prefers to go from Fusan to Seoul by steamer, he will land at Chemulpo, the port of Seoul. In 1882 it had nothing but a few straggling huts, but with the signing of the treaty that year, it immediately came into importance as it was the gateway to the capital. Angus Hamilton waxes enthusiastic about this place. He tells us that it has "imposing shops" and a "magnificent bund." But unless the traveler drinks something more stimulating than tea or Tansan water, he will not be disposed to call the shops of Chemulpo "imposing," or the bund "magnificent."

The water in the roadstead, for it can hardly be called a harbor, is



SAMPAN LANDING PASSENGERS FROM
STEAMER

shallow and at low tide there is a wide expanse of mud flats. The steamers are obliged to anchor some distance from shore. The arriving boat is quickly surrounded by sampans, the flat-bottomed, clumsy boats which the Koreans scull with a single oar from the stern. If the tide happens to be high, the traveler can go in these sam-



VIEW OF A PART OF CHEMULPO

In the foreground are native huts. Back of these are houses belonging to traders and customs officials. The building on the hill is that of a mercantile company.

pans directly to the stone steps of the bund, but if it is low he may have to mount the back of a sturdy Korean porter who will wade with him through the mud. We were fortunate in finding the tide high. We quickly engaged one of the sampans which took the three people of our party, five trunks and several satchels for the total sum of 40 sen (20 cents). The foreign customs officer, with a politeness and consideration which New York officials might well imitate, pleasantly remarked that the object of the customs regulations was not to embarrass travelers, and he passed our luggage without opening it.

The population of Chemulpo is, as might be expected, decidedly cosmopolitan. The Koreans, who number 15,000 are the least attractive that I

saw anywhere in the country, many of them being decidedly rough.

"Their coarse black hair was long and dishevelled, in some instances braided in a single pigtail, in most cases, however, tied on top of the head, where a careless attempt at a top-knot had been made, but elf-locks straying around the neck and face gave a wolfish and unkempt appearance."*

Being a port city and the gateway to the capital, there are usually several foreign ships of varying nationalities in the harbor so that one finds on shore not only the Koreans but a miscellaneous assortment of European sailors, while Chemulpo possesses both Chinese and Japanese colonies. There are stores here in which one can buy many kinds of supplies and there is a hotel, called "Stewards," kept by a Chinese, where one, if he is not fastid-

*Mrs. Underwood, "Fifteen Years Among the Top-Knots."

ious, can get something to eat and a place to sleep. Itai, the proprietor, "does all he can to make his guests comfortable and partly succeeds."*

The traveler will probably prefer to take the train at once to Seoul. A ride of an hour and three-quarters through a hilly, treeless, and sparsely settled region will bring him to the capital and he can soon be comfortably ensconced in a hotel, unless he is so fortunate as to have an invitation to the home of some resident foreigner.

The Methodist Mission in Chemulpo was started in 1889 with the location of a native worker. In 1891 a chapel was erected and in 1892 the Rev. George Heber Jones took up his residence and began to push the work with energy and success.

Both at Chemulpo and at Seoul the traveler will be amazed at the strength and endurance of the Korean porters. As we were making a journey that was expected to last a year and a quarter, we took with us not only small steamer trunks that could easily be carried wherever we went, but two large store trunks in which we kept extra supplies of clothing for various emergencies. These store trunks we ordinarily left at a port while we traveled through the interior. They were heavy, weighing between 200 and 250 pounds. The Korean porters, however, made light of them. Each porter was equipped with a wooden framework called a "jickie." It roughly resembles an inverted chair and is held on the back by straps or ropes which pass over the shoulders and under the arms. One of the porters would stoop while a friend placed that heavy trunk in the jickie, and then the porter with comparatively little effort would rise and jog along as far as we wished to go. In this way our trunks were taken from the waterside at Chemulpo to the railway station and

then they were taken from the station in Seoul to the house more than a mile away at which we were to be entertained. I was rather dazed by the performance. I walked briskly myself and had nothing to carry, but the trunks were at the house within five minutes after our arrival, the charge being fifteen sen each or about seven and a half cents in our money. I wanted to hire a cart, as it seemed an imposition to have men carry such a load, but the porters preferred to carry the trunks. These men live on a diet of rice and beans with a few other vegetables and occasionally fish. They are usually of medium height. They wear short jackets and baggy trousers, both of white cloth which is always dirty. But the muscles in the calves of their legs and their arms and shoulders are mighty bulging knots as hard as iron.

Won-san, 150 miles northeast of Seoul, is the leading city on the eastern coast, with a population of approximately 15,000. The harbor is exceptionally good. The whole bay is about forty



TRAVELER LANDING

Crossing flooded flats on bank of a river. square miles in extent, with a depth varying from eighteen to thirty feet. Mountains in the rear and islands in front so shelter it that it is always safe. Port Lazareff, the northern arm of the bay, has for years been coveted by the

*Mrs. Bishop, "Korea and Her Neighbors," p. 31.

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Russians as one of the termini of the Trans-Siberian Railway.

Not only as the entrance to northeastern Korea but as the nearest Korean port to the Russian base at Vladivostok, Won-san is a place of considerable political importance, while its relation to trade as the gateway from the Japan Sea to northern Korea has brought to it a considerable foreign colony. The Japanese far outnumber all the other foreigners combined and have built an unusually neat and attractive quarter. There are interesting shops, a bank, a customs building and schoolhouse and several other good buildings. Steamers run regularly from Won-san to Japan and China and the completion of the new railway to Seoul will open up a rich tributary country as well as give easy access overland.

"There is nothing sensational about Won-san. It has no booms in trade or land, but keeps the even tenor of its way. It is to me far the most attractive of the treaty ports. Its

trim Japanese settlement, from which green hills rise abruptly, backed by fine mountain forms, dignified by snow for several months of the year, and above all, the exquisite caves to the northwest, where the sea murmurs in cool grottos, and beats the pure white sand into ripples at the feet of cliffs hidden by flowers, ferns and grass, and its air of dreamy repose—a land where it is always afternoon—point to its future as that of a salubrious and popular sanitarium."*

Dr. W. B. Scranton of the Methodist Mission in Seoul visited Won-san in 1886, and in 1892 W. B. McGill, M. D., opened a station which was transferred in 1901 to the Southern Methodist Mission as that Mission was already at work in the Won-san field and it was deemed unnecessary and inexpedient for both to occupy the same territory.

The Canadian Presbyterian Church sent missionaries to Won-san in 1897 who have developed their work throughout a considerable portion of the the northeastern country of Korea with stations at Won-san, Han-heung and Seng-chen.

*Mrs. Bishop, p. 176.



KOREAN SHOP

The People

THE population is variously estimated. The native census for 1902 placed it at 5,782,806, but this figure is preposterously unreliable. Taxes are assigned to the provinces on the basis of population, and for this purpose each magistrate is required to state how many people are under his jurisdiction. In order to make the taxes as low as possible, the magistrates lie egregiously, having no American ambition to make their cities appear as large as possible. Foreigners who have long resided in the country and who are thoroughly familiar with it estimate the population as at least 12,000,000 and some estimates range as high as 16,000,000.

The language differs in some important respects from both the Japanese and Chinese, though the written language chiefly used by the higher classes and in government correspondence employs Chinese characters. There is, however, a different character used among the common people and of late many official documents employ a combination of the two characters. The meaning of a word is largely influenced by inflection and termination. These terminations are very nicely graduated to represent variations in rank so that the Korean would use one termination in speaking to an inferior, another in addressing an equal, and still another in addressing a superior, while each of the three main divisions is subdivided in ways that are distracting to a foreigner who is endeavoring to acquire the language. The Protestant missionaries are virtually restoring, if indeed they may not be said to be creating, a native Korean language. Formerly the dialect in use by the common people was held in contempt and was never used in writing. There were hardly any books in the native Korean prior to the advent of the missionaries in 1884, and the few that did exist were of a low order. The missionaries have done much to give new dignity to this native dialect. They have

translated the New Testament and many books into it, they have prepared grammars and dictionaries, and they are fast rehabilitating the language in some such way as Luther's translation of the Bible exalted the native German and as Wiclif's translation inaugurated a new era for English. It is coming into wide use and official papers are as a rule now published in both Chinese and Korean.

The people of Korea are usually characterized as weak. It must be confessed that they lack the energy and ambition of the Japanese and the industry and persistence of the Chinese. But while they can hardly be considered the equals of these more powerful neighbors, it must be remembered that for centuries their position has been unfavorable to the development of strength and character. A comparatively small nation hemmed in between warlike Japan on one side and mighty China on the other, the Land of the Morning Calm was doomed from the outset to be a tributary state. No possible development of their own resources could make the Koreans independent of their stronger neighbors, so that long ago they helplessly acquiesced in the inevitable. During all these centuries, they have become so accustomed to being pulled and hauled by contending masters, they have been treated so unjustly by those who dominated them and have been so ground down into utter poverty by the cruelty and greed of their own magistrates, that they have come to accept subjugation and poverty as the natural concomitants of their life. With no prospect of independence as a nation, their ruling classes have given themselves up to a life of indolence, self-indulgence, and dissipation.

Politically the country is divided into thirteen provinces and 339 districts, each province being under a governor and each district under a magistrate. With comparatively few exceptions, these provincial and district officers are weak, ef-

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feminate, and corrupt. They appear to have no sense of responsibility for the wise administration of the interests committed to their care. They extort from their unhappy subjects all they can, and give practically nothing in return.

The people are taxed beyond all reason. Any man suspected of having property is liable to be thrown into a filthy prison on some trumped-up charge and held or perhaps tortured until he disgorges to the magistrate. Offices are sold to the highest bidder, or given to dissipated favorites who divide the proceeds. The courts give no redress, for the plunderer himself is usually both judge and jury. Oppression and official robbery destroy all incentive to accumulate property. A man has no motive to toil when he knows that an additional ox or a better house would simply result in "a squeeze" from some lynx-eyed official. The typical Korean lives from hand to mouth, not thinking of acquiring wealth because he knows that it would be taken from him even if he succeeded in getting it. So he cultivates only the rice and beans that he requires for food and devotes the remainder of his time to smoking and resting.

During our journey through the interior, we stopped one night with an intelligent looking Korean who lived in a modest house, kept only one ox and tilled but a few acres of land. My missionary companion, knowing him well, said to him, "Why do you not build a better house, keep more oxen and till more land?" "Hush," replied the frightened Korean, "it is not safe even to whisper such things, for if they were to come to the ears of the magistrate, I should be persecuted until he had extorted from me the last yen that I possess." In these circumstances it is not surprising that the superior power of neighboring nations has taught the Koreans dependence, that the cruel exactions of tax gatherers have fostered deceit, and that the certainty that the results of toil could not be enjoyed has begotten indolence.

The introduction of foreign goods is making the situation worse instead of better. The Koreans formerly grew their own cotton, and wove from it on hand looms the cloth for the ubiquitous white flowing garment of the common people, while the silk worn by the better classes was also produced at home. Now English cotton and Japanese silk are flooding the country and the indolent people find it easier to buy them than to make their own. In like manner they are buying other foreign goods—pipes, tobacco, lamps, and more and more of the utensils which they used to manufacture for themselves. But they have nothing to export to balance these imports. They are not an energetic or a manufacturing people like the Japanese. There are some mines and forests, but concessions to work the one and cut the other have been granted to American, British, and Russian companies and the product goes to foreign owners, while the price of the concession is squandered by corrupt officials, so that the people derive no benefit. Thus Korea is being drained of her money. It is all outgo and no income.

The condition of the country is reflected in the chaotic state of the currency. It is enough to give a foreigner nervous prostration. It is of two kinds, Korean and Japanese. The Korean coins are a large copper one, called a cash, with a square hole in the middle, and considered as one "cash" in the country and five "cash" in Seoul, but having the same purchasing power in both city and country; a smaller copper coin of the same value, a copper coin worth five country cash and twenty-five Seoul cash, and a nickel piece worth twenty-five country cash and a hundred and twenty-five Seoul cash. Many commodities, however, are estimated by the "yang," which is supposed to be one hundred cash of either kind, but is usually short two or three pieces. There is no Korean coin larger than the nickel piece and at the present rate of exchange one hundred

cents Korean are worth thirty-seven cents gold. February 12, 1901, a coinage law adopted the gold standard, but it was never carried into effect.

The Japanese pieces in circulation are a half penny, a penny and a two sen piece, all copper; a five sen nickel piece, twenty and fifty sen silver pieces, a yen in both silver and paper, and five, ten, and twenty yen pieces in both paper and gold, though the last mentioned is so far beyond the range of ordinary transactions that one is almost as helpless with it as if he had nothing at all. The gold value of all Japanese currency is about one-half its face value; that is, the yen or dollar, is equal to fifty cents gold.

The paper currency consists of notes issued by the Bank of Japan or its branch in Korea, the Dai-Ichi-Ginko. The bank is as solid as a rock, but when I traveled among the country villages, I found that no bills of any denomination were accepted. "How can a piece of paper be worth anything?" queried the simple-minded villagers. So we had to take a supply of copper cash which nearly loaded a donkey. Silver, however, was readily accepted and was so eagerly desired that, in Pyeng Yang, I had to pay two and one half per cent. premium to get a supply of yen pieces. But when I returned to Chemulpo the railway officials preferred bills and would only take my silver yen at ten per cent. discount, while in Seoul, the bank accepted them at ninety-seven cents each. Some time before I die I hope to have leisure to figure out just what my Korean expenses really were.

The general poverty appears in the architecture. In the more pretentious buildings, as in the Imperial Palace and the yamens of the governors and magistrates, it follows Chinese lines. But however wonderful they may be in the eyes of a Korean, to a foreigner they are humble enough. A country merchant in America lives in a better house than the

Emperor of Korea, while hundreds of stables at home are as attractive as the official residence of the governor of a province. The buildings are not only plain, but dilapidated in appearance. It



WOMEN POUNDING RICE

never occurs to a Korean to make repairs, and so on every side and even in palaces and temples one sees crumbling walls and dirty courtyards.

The houses even in the largest cities are of one story. The typical home, if such a rude and dismal affair can be called a home, is a rude but strong framework of poles, always crooked, for straight trees are rare. On the sides, the poles are woven together with millet stalks or brush fastened together with straw ropes and plastered with mud. The roofs in cities are covered with ponderous curved tiles, but in the villages they are always thickly thatched with rice straw. The interiors are gloomy and unwholesome, the windows, if there are any, being small and covered with thin but tough oiled paper which admits a dim light but no air. The doors are so low



A KOREAN RESIDENCE OF THE BEST CLASS

that the American will inevitably bump his head at every entrance unless he keeps his wits about him. The floor is usually the beaten, dusty earth with a few mats which are literally alive with vermin. The fire is built outside of the house and flues run under the earthen floor. In this way the fire for cooking serves also to heat the room. But as the fire is usually kept going in the summer to cook the rice and beans, the interior becomes like an oven. There are no beds in Korea and the unhappy traveler who has not brought a cot with him must sleep as the natives do upon the floor. Half-boiled by the heat and plentifully bitten by the swarming vermin, he is apt to feel in troubled dreams that he is lying on a hot stove and that the "lid is off." In the poorest class of houses, there is only one room, but all who are able to afford it have in addition a sarang, a kind of sitting-room, which opens on the street and which is used by the men. Here, also, guests are entertained. The part of the house which is occupied by the women is called the an-pang, and no men, except members of the family, are ever admitted. There are,

of course, some houses that are roomier, but as a rule the well-to-do Korean does not build a higher house, but simply adds other rooms and courtyards and perhaps puts on a tile roof. But rich or poor, the house is more or less fully shut off from public view. If the owner is able, he does this by a wall, if not, he constructs a screen of bamboo or millet stalks.

The prevailing wretchedness is so great and the impoverishment of the land so apparently hopeless that one wonders how long human nature can endure such a state of society. Anglo-Saxons would not tolerate it a month. But these stolid Oriental grown-up children eat their rice and take their hard lot as indifferently as they can, while the Emperor borrows and the officials steal to keep up appearances. Few of the higher classes appear to discern the coming storm, and those who do, shrug their shoulders in the spirit of "after us the deluge."

Among so many as fourteen or fifteen millions of people, there are of course some turbulent elements, while the most patient of men will sometimes turn upon their oppressors. The Tong-haks represent both classes. Some of the mem-



KOREAN GRAIN SHOP, SEOUL

bers of this famous society are mere robbers, but many are men who have been goaded to desperation by wrong and oppression and who have caught a glimpse of a better day. It has adherents in various parts of the country and it takes advantage of every occasion to stir up trouble. The Tong-hak proclamations usually state in plain language the grievances of the people, arraign the magistrates as cruel and corrupt and call for reforms in every department of the government. Almost every year and sometimes several times a year, revolutionary outbreaks occur and occasionally they reach formidable proportions, as in the great uprising of 1894. There is much in the Tong-hak movement to stir the interest if not the sympathy of the student. It began, like the Tai-ping Rebellion in China, as a religious reformation. Its founder, Choi Chei Ou, who had seen something of the Roman Catholic missionaries and had vaguely grasped some of their teachings, alleged that he had a vision in 1859 at his home in Kyeng Chu in southern Korea. He forthwith proclaimed a new faith which should include the best elements of Con-

fucianism, Buddhism, Taoism, and Romanism and which he called Tong-hak or Eastern Learning. Followers multiplied. Persecution naturally followed. Loyal at first to the dynasty, the hostility of the government and the sorrows of the people developed the Tong-haks, like the Tai-pings in China, into revolutionaries. With all their errors, the Tong-haks represented the blind but earnest groping of Korea after better things.

"It is impossible not to feel a sense of deep pity for a movement like this of the Tong-haks. It is one of many movements of men whose minds have expanded to take in new thought, who have struggled hopelessly with the social conditions which held them and have accepted persecution and death and have failed, without even the consolation of knowing that the world has watched them and will remember them. There must have been scores of such movements in the unrecorded history of Asia during the centuries that have passed."*

Of opposition to foreigners there is very little in Korea. True, only a generation ago (1866) there was a furious anti-foreign outbreak and about 20,000 Roman Catholic Christians are said to have been killed. But now the overt dislike of foreigners is practically confined

*Speer, "Missions and Modern History," Vol. II, p. 359.

to a few officials and the old, conservative, Confucian scholar class, which is naturally more or less sullen under the spread of new ideas. The attempt to create an anti-foreign crusade in the winter of 1900-1901 resulted in an inglorious



KOREAN SCHOLAR

fiasco. There was indeed a temporary commotion when it was discovered that on November 20, 1900, a secret circular edict had been issued ordering an uprising against foreigners on the sixth of December following. Even in the most peaceable of civilized lands there are lawless characters who are always ready for violence, and Americans who recall the readiness with which a mob forms in our own cities will understand how easily trouble might have followed such an

edict in Korea. But the alert and efficient American minister, the Hon. Horace N. Allen, took such prompt and decisive measures that the plot resulted in "nothing more than a palace intrigue" by two corrupt schemers. Shortly afterward, Kim Yung Chun, one of the officials who had signed the edict, fell into disfavor on account of complications with the king's favorite concubine and on March 18 he was executed. Some had alleged that the edict was forged but before Kim's death he confessed that the edict was genuine. For a time the situation was distinctly delicate, especially in the south where Japan had some object in inciting sedition in order to give her an excuse for landing more troops to protect her interests and especially the telegraph line and the projected railway to Seoul. But the alarm quickly subsided.

And yet trouble is always a possibility in an Oriental country. Extortion and misgovernment will occasionally goad even an apathetic people to deeds of unreasoning fury, and when they once begin to "run amuck," they are not apt to distinguish between friend and foe. For example, several years ago because the Roman Catholic priests of Quelpart allowed some of their converts to serve as collectors of the increased taxes, the populace arose in a frenzy and murdered the whole Christian community. The ring-leaders were being tried in Seoul during my visit in 1901. No Protestants were involved. Drought sometimes increases the general unrest and the desire of foreign nations to have some excuse for further interference has been a fruitful source of trouble, as secret emissaries have not always hesitated to foment disturbances.

Our treaties with Korea do not recognize the right of Americans to reside permanently or to own property outside of the cities that have been formally opened to trade. By Article IV, Section 6, of the treaty with England, it is

stipulated that "British subjects are also authorized to travel in Korea for pleasure or for purpose of trade, to sell and transport goods of all kinds, except books and other printed matter disapproved by the Korean government, and to purchase native produce in all parts of the country under passports which will be issued by their consuls and countersigned or sealed by the Korean local authorities. These passports, if demanded, must be produced for examination in the districts passed through." Violation of this provision involves a penalty of \$100. "The most favored nation clause," of course, extended this privilege to Americans. But as recently as 1890 an American desiring to travel in the interior could only secure a passport by taking oath that he would not proselyte, and that his object was simply travel and study. France, however, obtained a more liberal treaty, and the American minister, by taking advantage of the ever-convenient "most favored nation clause," secured release from this oath for American citizens and the right to reside wherever any other foreigners reside. As the Japanese are ubiquitous in the land of the Morning Calm and as they boldly acquire property wherever they please, that old stand-by, "the most favored nation clause," enables us to claim for Americans the toleration which is perforce accorded the belligerent Japanese. Korea, therefore, is practically an open country.

There is no probability that the present privilege of virtually free residence and ownership will be curtailed, especially now that Japan is in control. Korea can never be a hermit nation again. But it is just as well to remember that foreigners living and prosecuting missionary work outside the treaty ports are doing so without the sanction of treaties, and that while they are not likely to be disturbed, they will be wise in avoiding as far as possible appeals to the Korean

magistrates and to the American minister that are apt to force the legal recognition of a technically illegal residence.

Still from what I saw in many parts of the country, I got the distinct impression that the Korean people are naturally peaceable and kindly. We had some opportunity to test the feeling of the people, for we not only visited the cities of Fusan, Chemulpo, Seoul, and Pyeng Yang, but we took a journey of 350 miles



A TONG-HAK CHIEFTAIN

through the interior in chairs, on ponies and afoot. We passed through scores of villages far from the beaten track of travel, ate in native huts and slept in native inns, with our luggage and supplies piled in the open courtyard. The people manifested great curiosity, following us in crowds through the streets, forming a solid wall of humanity about us at every step, and peering at us through every door, window, and crevice.

A Reading Journey Through Korea

But not once was the slightest insolence shown and not a penny's worth was stolen on all that trip. Everywhere we were treated respectfully and with a kindly hos-



KOREAN GENTLEMAN

pitality which quite won our hearts. There were indeed a few places where it was difficult to purchase supplies, but as a rule the best that a village afforded was gladly placed at our disposal, and while prices were never excessive, in several places the people refused to receive any compensation whatever. We usually sent word ahead, so that accommodations might be ready for us, and whenever we did so, groups would walk out several miles to meet us, sometimes in a heavy rain. The invariable salutation was a smiling inquiry, "Have you come in peace?" And when we left, the people would escort us some distance on our way, and then politely bid us good-bye in the words, "May you go in the peace of God!" It need hardly be said that these were usually Christians, but we saw multitudes who were not, and while the heathen were noticeably more unkempt

than the Christians, they, too, were invariably kind and respectful. He must be a hard-hearted man who could not love such a people and long to help them to higher levels of thought and life. They are not lacking in intelligence, and with a good government, a fair chance, and a Christian basis of morals they would develop into a fine people.

The position of woman is of course distinctly Asiatic. A missionary writes:

"In the higher classes etiquette demands that the children of the two sexes be separated after the age of eight or ten years. After that time the boys dwell entirely in the men's apartments to study and even to eat and drink. The girls remain secluded in the women's quarters. They are told that it is disgraceful even to be seen by males, so that gradually they seek to hide themselves whenever any of the male sex appear. These customs, continued from childhood to old age result in destroying the family life. A Korean of good taste only occasionally holds conversation with his wife, whom he regards as far beneath him. He rarely consults her on anything serious, and though living under the same roof, one may say that husband and wife are widely separated. The female apartments among the higher classes resemble, in most respects, the zenanas of India.

"Marriage is something with which a woman has little or nothing to do. After marriage, women are inaccessible. They are nearly always confined to their apartments, nor can they even look out in the streets without permission of their lords. So strict is this rule that fathers have on occasions killed their daughters, husbands their wives, and wives have committed suicide, when strangers have touched them even with their fingers. It is not proper for a widow to remarry. In the higher classes, a widow is expected to weep for her deceased husband and to wear mourning all her life. It would be infamy for her, however young, to marry a second time. Notwithstanding their degradation, there is a measure of consideration shown them.

"In cities and small townships it is considered a great offense against modesty and custom whenever a woman is met on the public streets in the daytime, and they quit their apartments hardly ever during the day. To indemnify them for this strictly kept up seclusion, the following remarkable arrangement has been made: At nine o'clock in the evening during the summer, and at an earlier hour during the winter, the city gates of Seoul and other towns are closed at a given signal. As soon as this has taken place, all men are bound to leave the streets, and these are abandoned to the women for the purpose of recreation and promenading. Any male finding himself by accident belated and behind the appointed time in the street is sure to hurry to his house as fast as possible, without looking up or regarding those about him; and severe punishment would fall upon any person daring, in the face of the stringent prohibition.

to molest women in the least. Good breeding demands from any man (and this is always done) to cover his face with a fan as soon as he sees a woman."

The dress of the Korean is so distinctive that there is no possibility of ever mistaking him, no matter how many other nationalities may be represented about him. His garments are white, his hat of black thread or horse-hair has a broad brim and a small round crown and is tied under his chin. Not only does his dress infallibly indicate his nationality but it plainly tells a number of interesting things about him. If the hat is white, he is betrothed. If a thin white cloth covers his nose and mouth, he is in mourning. If he wears his hair done up in a top-knot, he is married. This top-knot is one of the most curious customs in Korea. It is as characteristic as the queue in China and far more significant, for it originated, not as a badge of submission

tions of the people of Korea, are, as it were, woven, braided, coiled, and pinned into their top-knots, on which, like a hairy keystone, seem to hang, and round which are centered society, religion, and politics. When a boy becomes engaged, or is on the point of being married, a solemn ceremony is performed. In the presence of proper witnesses, and at the hands of proper functionaries (among whom



KOREAN BRIDE, PYENG YANG



KOREAN WOMAN IN STREET

to a conqueror, but as an expression of the people's most ancient and venerated beliefs.

"Many of the most revered, common, and firmly settled of the customs and supersti-

are astrologers or soothsayers), the hair, which has hitherto been parted like a girl's and worn in a long braid down the back, is shaved from a small circular spot on the top of his head, and the remaining long locks combed smoothly upward and tied very tightly over the shaved place. They are then twisted and coiled into a small compact knot, between two and three inches high and about one in diameter. An amber, coral, silver, or even gold or jewelled pin is usually fastened through it. The 'Mangan,' a band of net bound with ribbon, is then fastened on round the head below the top-knot and above the ears, holding all stray hairs neatly in place (when a man obtains rank a small open horse-hair cap is placed over the top-knot), and over all the hat, which (being also of open-work, bamboo splints, silk or horse-hair) permits it to be seen. Fine new clothes are then donned, especially a long coat, and the boy has become a man! A feast is made, and he goes forth to call upon and be congratulated by his father's friends. Either on that day or the following he is married, although, as has been said, some boys have their hair put up when they become engaged.

"No matter how old one is, without a top-knot he is never considered a man, addressed with high endings, or treated with respect. After assuming the top-knot, no matter how young, he is invested with the dignities and



YOUTHFUL HUSBANDS

They were thirteen and fourteen years old and two had been married four years. Note the top-knot, a sign of marriage. The foreigner is Dr. Avison.

duties of a man of the family, takes his share in making the offerings and prayers at the ancestral shrines, and is recognized by his ancestors' spirits as one of the family who is to do them honor, and whom they are to protect and bless.*

When, after their murder of the Queen, the Japanese ordered that the top-knot should be cut off, the excitement and consternation were unparalleled. The Koreans submitted with little or no protest to many other changes that would have aroused an Anglo-Saxon people, but when their sacred top-knot was touched, the anger of this peaceable race flamed up.

"Tender associations of early manhood, honored family traditions, ghostly superstition, the anger and disgust of ancestral spirits, the iron grip of long custom, the loathing of the effeminate, sensual and despised Buddhist priests, all forbade this desecration. Their pride, self-respect, and dignity were all assailed and crushed under foot. Sullen, angry faces were seen everywhere, sounds of wailing and woe were heard continually in every house, for the women took it even harder than the men. Farmers and carriers of food and fuel refused to bring their produce to market,

*Mrs. Underwood, "Fifteen Years among the Top-Knots," pp. 167-168.

for guards stood at the gates and cut off with their swords every top-knot as it came through."*

The capital began to suffer for want of supplies. Business was paralyzed. The Japanese régime was brief and the order was soon rescinded, but not before it had been demonstrated that the Korean will endure the loss of his life rather than sacrifice his beloved top-knot.

The most trying characteristic to a foreigner is the filthiness of the people. No milder term would be adequate. The higher classes and particularly the mission converts are unmistakably clean, but the common people are as a whole simply filthy in their houses, their streets, their persons. Captain Bostwick of the United States warship *Palos*, which lay some months in the harbor of Chemulpo several years ago, wrote:

"There's a singular country far over the seas,
Which is known to the world as Korea,

*Mrs. Underwood, p. 169.

Where there's nothing to charm and nothing to please,

And of cleanliness not an idea.

Where lucid description of persons and things

Quite baffles the readiest pen,

And stirs up strange qualms in the poet who sings

Of that far-away land of Chosen.

"Where the houses they live in are mostly of dirt,

With a tumble-down roof made of thatch;

Where soap is unknown, it is safe to assert,

And where vermin in myriads hatch;

Where the streets are all reeking with odors more rife

Than the smells from a hyena's den:

One visit is surely enough for one life,

In that far-away land of Chosen.

"Where the garments are made on a very queer plan,

And are something quite out of the common;

Where women wear pantaloons just like a man,

And men braid their hair like a woman.

The married man gathers his hair at the top

In a knot much resembling a wen,

The female coiffure is a huge ugly mop

In that far-away land of Chosen.

"Where the hats have a crown much too small for the head,

While the brim measures several feet round,

Where the principal fire is under the bed,

And the chimney a hole in the ground.

Where the coolies can't work without singing a song,

And must stop for a rest now and then,

While they snatch a few whiffs from a pipe three feet long,

In that far-away land of Chosen.

* * * * *

"Where men-of-war fresh from some pleasanter clime

Look in for a few days or so,

Where the *Palos* alas! spends the most of her time

In the harbor about Chemulpo.

Where those who escape never care to return

To that 'Morning of Calm' country again,

Where there's nothing on earth that can cause one to yearn

For that far-away land of Chosen."

Mrs. H. G. Underwood, after a residence of fifteen years in Korea, wrote:

"Why Koreans do not have an epidemic of Asiatic cholera every summer raging through the whole country is one of the unsolved problems. All sewage runs into filthy narrow ditches, which are frequently stopped up with refuse, so as to overflow into the streets. Green, slimy pools of water lie undisturbed in courtyards and along the side of the road. Wells are polluted with drainage from soiled apparel washed close by. Quantities of decaying vegetable matter are thrown out and left to rot on the thoroughfares and under the windows of the houses. Every imaginable

practise which comes under the definition of unhygienic or unsanitary is common. Even young children in arms eat raw and green cucumbers, unpeeled, acrid berries, and heavy, soggy, hot bread. They bolt quantities of hot or cold rice, with a tough, indigestible cabbage washed in ditch water, prepared with turnips and flavored with salt and red pepper. Green fruit of every kind is eaten with perfect recklessness of all the laws of nature, and with impunity (and I must say an average immunity from disastrous consequences) which makes a Westerner stand aghast. Any of us would surely die promptly and deservedly if we presumed to venture one-tenth of the impertinences and liberties with Dame Nature which a Korean smilingly and unconcernedly takes for granted as his common right. The only solution I have ever reached, and that I hold but weakly, is, that in accordance with the law of the survival of the fittest, none



A KOREAN CANDY MERCHANT

but exceptionally hardy specimens ever reach adolescence or even early childhood, and that having survived the awful tests of infancy, they are able to endure most trials which befall later. But even these, so to speak, galvanized-iron interiors are not always proof. It takes time, but every five or six years, by great care and industry a bacillus develops itself, so hardened, so well-armed, so deeply toxic, that even Koreans must succumb, and then there is an epidemic of cholera."

"Fifteen Years among the Top-Knots," pp. 133-134.

The Emperor and the Government

OVER all is the Emperor. Prior to October, 15, 1897, his title was "King" and he had been for centuries a tributary of China, though at times China's suzerainty was merely nominal. But in the year named, the independence of Korea was recognized as a result of the China-Japan War. The word "king" in Korea (Wang) may signify a tributary prince. "Emperor," however, (Hwang-ti) means the sovereign of an independent state. And so the ruler of Korea is now known as Emperor, though, as we shall see later, his imperial independence is hardly more than a name.

The government is patriarchal in type.

"The Emperor is father or head; the official class, the oldest sons; the remaining sons and daughters, *i. e.*, the common people, are the ones to be ruled. The Emperor rules by virtue of a right from heaven and he can never do wrong. There may be corruption in the several departments; there may be petty or heavy oppression of the people; there may be misgovernment everywhere, but these are one and all attributed to the officials who neglect or refuse to carry out the benevolent laws promulgated by their gracious master. I have heard of and read most scathing denunciations of rapacious and unscrupulous officials, but never an unkind word or even an implied censure of the conduct or rule of their sovereign. 'The King can never do wrong, and he who says the King has not done well is to be treated as an enemy.' This tenet is believed by patrician and plebian alike and governs political utterance and action in the empire today. The family, not the individual, is the unit in Korea. The father is responsible for the conduct of his family. A prodigal son, an over-ambitious office-seeker, may waste the resources of the family, but the father, the representative head, must make good the losses sustained.*"

The present Emperor, Yi Hui, proudly boasts a venerable lineage which many a more powerful monarch might envy, for the Yi dynasty, to which he belongs, ascended the throne in 1392, a hundred years before Columbus discovered America. The Emperor is the thirtieth in direct line of succession from the founder of the dynasty. He is now fifty-four years of age, having been born in 1851, and he has ruled since 1864, so that he

*Rev. H. G. Appenzeller, D. D., "Sketch of the Korea Mission."

has already been on the throne forty-one years.

I was favored with an unexpected opportunity to see him. It came about through His Majesty's high regard for Protestant missionaries. He has never forgotten Dr. Allen's skilful treatment of his nephew and the courageous fidelity of Dr. Underwood and Dr. Avison during the stormy days and nights which followed the murder of the Queen. And so when the American minister, the Honorable Horace N. Allen, sent word to the palace that the "Father of the Missionaries," as he was pleased to describe me, had come to Seoul with his wife, His Majesty promptly sent back word that he would receive us at six o'clock on a certain evening. Unfortunately that was the evening of the day on which our steamer was to sail. As another was not scheduled to leave for several weeks, and as I had made definite engagements involving a large number of people in other places and was near the beginning of a journey of over a year which had been carefully planned, I felt that I could not disarrange my whole program even to meet an Emperor. So I was indiscreet enough to inform Minister Allen that while I highly appreciated the gracious invitation of His Majesty, and while I would count it a great honor to have the privilege of entering his august presence, to my profound regret it would be impossible as I had made all my plans to leave the afternoon of that day, etc., etc. But Minister Allen promptly replied in some consternation, "Look here, you are not in America but in Asia, and when an Asiatic potentate intimates that he will be pleased to receive a certain person at a certain hour, a certain person is to be received at a certain hour, and a little matter like losing a steamer and waiting an indefinite period for another one is not to be considered for a moment. The wish of an Emperor is law."

So there was a hurried consultation. I



ARCH ERECTED TO COMMEMORATE THE SUBJUGATION OF KOREA BY CHINA

felt that I could not lose that steamer for it would upset all my calculations for my itineraries in China, the Philippine Islands, Siam and Laos. The result was that a friend was sent to Chemulpo, the port twenty-six miles distant, to reason with the steamer's captain. This friend, in the kindness of his heart and with his knowledge that time is not of much consideration to an Oriental, gave that captain such an idea of the importance of my humble self and of the appalling discourtesy to the Emperor that would be involved in steaming off and leaving his guest in the lurch, that the captain actually held his ship until the next day. When he saw me at that time he was very polite and made no complaint, but as he noted what a commonplace individual he had waited for, I fear that, like good old Dr. Cox, he must have secretly wished for "a form of sound words suitable for the use of a pious man in circumstances of extreme provocation."

And so the way was clear for us to go to the Imperial Palace. At the appointed hour, therefore, we presented ourselves at the gates, accompanied by the Rev. Dr. and Mrs. H. G. Underwood and Dr. and Mrs. O. R. Avison. We were halted by the guard, whose officer apparently did not know that we were expected, and there was some delay until he sent word to a superior somewhere within the mysterious precincts of the palace. We stood around until the messenger returned and then we were escorted through files of soldiers and a labyrinth of low, rambling buildings, some of native construction, others of foreign style, until the officer in charge blandly ushered us into a building which proved to be the wrong one and a long distance from the place where we were expected. After the mistake was explained, we were piloted back and finally entered a one-story brick structure of European architecture which we were informed was

the Reception Hall. It must be borne in mind that the palace is not a single building, but that it is composed of many buildings scattered over a spacious enclosure. Save in one comparatively small place, we saw no grass but only the bare ground, tramped hard by many feet, while with the exception of a few new



"INDEPENDENCE ARCH"

Erected on the spot where the messengers from China were met and paid their tribute.

but very plain brick buildings, the royal residences and offices were rather dilapidated in appearance, nor was everything as cleanly as might have been expected in the palace of an emperor.

After we had been offered tea and cigarettes in the reception hall, Mr. W. S. Sands, a young American who was at that time Master of Court Ceremonies, appeared with several Korean nobles, all of whom spoke English and escorted us to the building where the Emperor was awaiting us with the Crown Prince.

Not being accustomed to hob-nobbing with royalty, I had asked the missionaries who accompanied me how I ought to approach His Majesty, whether I should grovel Oriental fashion with my face to the ground, or whether Occidental fashion I should walk up to His Majesty, slap him on the back and say "Howdy." But Dr. Underwood counselled me when I approached the threshold to bow low, to advance a step and make another low bow, to take a further step and make still another low bow, to take a third step and

to bend low once more and then to stand still and see what His Majesty would be pleased to do. We carefully followed these instructions and, lo! His Majesty was pleased to give me and the other men of our party a mere nod, but to shake hands most effusively with our wives—which showed that he was a man of considerable discernment, able to recognize instantly the dominant forces in our respective families.

The Audience Chamber was a very plain room and poorly furnished. Indeed the only articles were a carpet and a small table behind which the Emperor stood with the Crown Prince beside him. Ordinary paper covered the walls, and there was an utter lack of that gorgeousness which is supposed to characterize the audience chamber of an Oriental monarch.

While His Majesty was shaking hands with our wives, I had opportunity to observe him. He is rather short in stature,



STONE DOG, WEST PALACE, SEOUL

This is believed to protect the Emperor's palace from fire. In front is a horse with a Korean saddle.

being so far as I could judge not more than five feet four inches in height. He is inclined to stoutness, wears a thin beard and has rather a good-looking face. When lighted by a smile, as it was several times

during the interview, it became really attractive. He is a good-natured but weak and self-indulgent man, who is greatly influenced by the minister or wife or concubine who happens to be a favorite at a particular time. He is not cruel by disposition, but like all weak men in great power, is apt to be very cruel when frightened. His son, the Crown Prince, spoke little during the interview and appeared to be much inferior to his father in intelligence. A life spent amid the intrigues of a Korean palace, amid a numerous harem and with habitual indulgence in opium, is not conducive to the development of the stronger qualities of character.

The Emperor politely asked each of us through an interpreter if we were well. He then inquired how long we expected to remain in the country, asked Dr. Underwood how soon he expected to leave upon his approaching furlough, and expressed his pleasure that Dr. Avison had recovered from a recent illness—questions which indicated some knowledge of the movements of the missionaries. Then he feelingly said to me that Dr. Avison and Dr. Underwood had been with him in time of illness and danger, that the physician, Dr. Avison, had cured him when he was sick, that he remembered their kindness and fidelity and wished to thank them again. After an interview of about half an hour, during which we had all remained standing and the Emperor had chatted pleasantly and freely, he said that he had prepared a little dinner and that he hoped we would remain as his guests, Mr. Sands, the Master of Ceremonies, representing him at the table. (The Emperor never eats with foreigners). Then he again shook hands with the ladies of the party, called to him and chatted familiarly with Dr. Underwood's son who was with us—the Emperor is said to be very fond of children—and then we backed out of the Imperial presence, bowing repeatedly until we were out of the Audience Chamber.

The dinner was served in another plain



PAINTINGS IN DINING HALL, EAST PALACE,
SEOUL

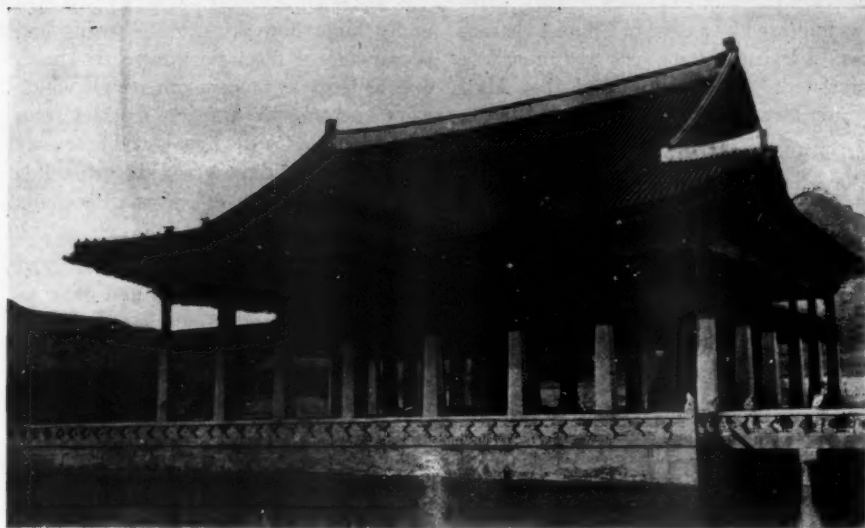
room with low ceiling and common-looking wall-paper, but the dinner itself was superb. The table was set in European fashion with snowy linen, exquisite china, and costly gold and silver vessels. The food was perfectly cooked (the Emperor is said to have a French chef) and it was admirably served. The thirteen courses consisted of : (1) soup, (2) fish with potatoes, (3) cutlet with spinach, (4) Frankfurter sausage with string beans, (5) potted cold meat with peas, (6) boiled ham with mashed potatoes, (7) roast chicken with browned potatoes and lettuce salad, (8) asparagus with melted butter, (9) creamed pudding with canned peaches, (10) pineapple ice-cream with cake, (11) Swiss cheese with bread and unsalted white butter, (12) candies and candied fruit. Coffee was served later in



DINING HALL OF THE PALACE IN SEOUL



ROUND GATE, PALACE GROUNDS, SEOUL



SUMMER PALACE IN THE MOUNTAINS NEAR SEOUL



PAVILION ON ISLAND, WEST PALACE, SEOUL

the drawing-room. Each guest's plate was indicated by a card in Chinese characters. I learned afterwards that mine was translated "the Bishop," and that Mrs. Brown's was "the Bishop's lady."



THE EMPEROR OF KOREA

There were four Koreans at the table with us. One was the Commissioner to the International Postal Congress, another the Commissioner to the Paris Exposition, while the third and fourth were the English and French interpreters. They were very polite. The one beside whom I sat was of princely rank and had visited America as well as Europe. He spoke English fluently and I found him an agreeable gentleman. I was interested in noting that while five kinds of wine were served only two at the table touched it, all the others contenting themselves with Tansan water, a sparkling mineral Japanese water somewhat resembling Apollinaris.

After the dinner we were taken to the drawing rooms of the palace and a unique entertainment was given. First appeared

dancing lions, each consisting of two men under huge lion skins. The heads had been made of disproportionate size, with eyes as large as saucers and eyelids which were operated by a string worked from the inside. When the lions stood before us and bowed and those great saucerlike lids slowly winked, the effect was decidedly grotesque.

After the lions, forty dancing girls of the Imperial Palace entered and gave an exhibition of their art to the missionary secretary and his wife from the far West. Everything about the dance, however, was highly decorous. Indeed it would hardly be called a dance by Americans, consisting as it did of a series of slow, swaying motions more nearly resembling our callisthenic exercises, the arms being gracefully waved and the steps slow and measured. The reputation of the dancing girls is not high, but these were dressed modestly and their conduct was unexceptionable. Their faces were thickly painted and their hair was done up in the most elaborate fashion imaginable. One of their exercises was the throwing of balls though a hole in a frame, each girl as she took her turn, slowly and gracefully swaying her arms and her body to the sound of the Korean orchestra and then, at the climax of the music, attempting to throw a ball through the hole. If she succeeded, she retired with evident pleasure. If she failed, an attendant darted forward and painted a black spot upon her cheek, an evident mark of disgrace. The last of the dances was a sword dance and as it proceeded, the music became more rapid until the dance ended in a dizzy whirl. By the time the entertainment was concluded, it was ten o'clock, and we took our departure, having spent four hours in the Palace.

While our experience was, of course, rather an unusual one, it is as a rule not very difficult for a foreigner, if properly introduced, to gain an audience with the Emperor. There is usually as little ceremony at these audiences as there was at

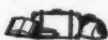
the one I have described, and it is the tactful custom of His Majesty to address some question to each person presented to him, however humble he may be.

The real government of Korea, however, is in the hands of the cabinet. Of course the Emperor is the absolute lord and theoretically he alone rules. Everything is done in his name and presumably on his order. But His Majesty is not disposed to lead a strenuous life and ambitious ministers easily acquire large power. The government is divided into ten departments. These are the cabinet over which the premier presides: the home office, the foreign office, the treasury, the war office, the department of education, the department of justice, the department of agricultural trade and industry, the household department, and the police department. The ministers of these various departments have each a seat in the cabinet. This cabinet has considerable influence in framing laws and particularly in selecting governors, magistrates and other officials. The chief characteristic of the whole government is weakness. It is totally destitute of the moral fiber which Korea so urgently needs, and the prevailing corruption is as great among the officials in the Imperial Palace as anywhere in the Empire.

From the viewpoint of defense against foreign aggressions Korea is utterly helpless. The army is a wonderful affair. Until recently there were only about 5,000 men, but the number has now been increased to 17,000. The system is osten-

sibly European, but it is doubtful whether any European army officer would be willing to assume responsibility for the Korean army. In 1896 a Russian colonel, assisted by three commissioned officers and ten non-commissioned officers, undertook to bring some order out of the chaos. He organized a royal body-guard of about 1,000 men and armed them with Berdan rifles. But the Russian officers were displaced in April, 1898. Still the Guard is the only part of the Korean army that approaches any kind of effectiveness. It is fairly well trained for Korea. But taking the army as a whole, it is about the worst equipped, worst disciplined body of soldiers imaginable. The soldiers slouch about in most unmilitary fashion. Their valor was tested by Mr. J. McLeavy Brown, the Commissioner of Maritime Customs and a British subject. He is a man of great force of character, an able administrator, and of incorruptible integrity. Finding him an obstacle to their progress, the Russians and French succeeded in persuading the Emperor to depose him. But Mr. Brown refused to be deposed. A detachment of Korean troops was sent to eject him. Whereupon the redoubtable Scotch-Irishman, with a vigorous use of a light cane and a heavy boot, put the whole detachment to ignominious flight in spite of its loaded rifles and fixed bayonets.

The navy—but it is hardly proper to apply the word navy to a variegated assortment of twenty-eight admirals, a few sailors and no war vessels at all.



Religion

THE traveler who comes to Korea from either Japan or China will be struck with the absence of those outward manifestations of religious observance which are so numerous in other lands.

"Indeed the visitor at first fails to see any visible signs of religious life among the people. Naturally and properly he looks for this manifestation in Seoul. But there is nothing in the capital that looks like a temple; aside from the temple to the god of war outside the south gate, there is little or nothing to attract the attention of the casual observer. He is apt to jump to the conclusion, as has been done, that here is a people without a religion, a conclusion both hasty and unwarranted."^{*}

A closer study will show anyone that while there is no outwardly established religion with its temples and prescribed observances, there are nevertheless religious customs which have great power over the lives of the people. Indeed Korea may be said to have three religions.

Buddhism has only a nominal hold upon the people. It is true that it is an ancient faith, having entered Korea from China as far back as 371 A. D. At one time Buddhism attained great influence. Temples and monasteries were large and numerous and priests occupied high civil and military offices. But like the Jesuits in some European countries, their fondness for political intrigue resulted in their overthrow. They made themselves so much disliked and feared in connection with the preceding dynasty, and were so generally held responsible for its downfall that they lost practically all their power and for more than five hundred years Buddhist priests were forbidden to enter the capital. Not till a short time ago was this prohibition repealed. The priests can often be seen outside the walls, but they appear to have but a small following and they look dejected and dirty. It is easy to identify them by their shaven heads, bee-hive shaped hats, grass-cloth coat, rosary and staff.

Confucianism is also a religion in

^{*}Rev. Dr. H. G. Appenzeller, "Sketch of the Korea Mission."

Korea, though as in China, it is really not a religion at all in a strict sense of the term. Still, ancestral worship, which is the main feature of Confucianism, prevails very generally in Korea, and it may, therefore, be classed among the religions of the country. A well-to-do Korean usually has a small separate building in the rear of his house where he keeps his ancestral tablets. "This house is visited on the anniversary of the death of the father or mother and during the twenty-seven months, the period of mourning, wailings and prostrations and sacrifices are here observed on the first and fifteenth of each month."^{*}

Shamanism, however, is really the dominant faith, or to speak more accurately, the dominant superstition. It peoples the air and the earth and the water with innumerable evil spirits and it leads the terrified people to adopt all sorts of expedients in order to propitiate or to outwit the angry demons. Somewhere by almost every house may be found a small stake driven into the ground, the exposed part being wrapped with straw and topped with a bit of white paper, on which some words of alleged mystical power have been inscribed. The object of this stake is to propitiate the god of the site, and sacrifices and protestations are often made to keep him in good humor.

Many a time as I traveled through the interior, I saw by the wayside a tree about whose trunk were piles of stones and from whose branches were fluttering bits of colored rags. I learned on inquiry that the poor people imagined that an evil spirit inhabited the tree. The spirit was, however, believed to be curious as well as malignant, and so to divert his attention, the traveler would toss a stone about the base of the tree or tear a strip from his garment and fasten it to a limb, and while the curious demon was

^{*}Dr. Appenzeller.

examining the stone or rag, the frightened Korean would dodge past. On hill-tops and not infrequently in other places, one sees shrines, small and usually dilapidated buildings containing huge images or paper pictures of mythical beings. The ridge poles of public buildings and of city gates are usually adorned with queer misshapen figures which are believed to be a protection to the occupants of the building or the dwellers in the city.



DEVIL TREE

The Koreans believe that a devil has an abode at this turn of the road. Travelers throw stones at the roots of the tree or hang rags on the branches to divert the attention of the devil or to propitiate him.

Almost every object in nature is supposed to be animated by a spirit, and almost every sound in the air is believed to be caused by a spirit. Pain means that a demon has gotten into the body and the method of treatment is to kill the demon that is causing it. Officers of exalted rank call in blind sorcerers to perform magical ceremonies over a sick or injured member of the family, or to select a lucky day for the marriage of a son or a daughter. As we entered one village, we heard the sound of native drums and the clangor of brass cymbals, and on going to the house we saw a hideous old sorceress dancing in the midst of nervous relatives, alternately mumbling and shrieking incantations, while attendants made racket enough to make a well person crazy to say nothing

of the poor sufferer whose disease was thus being treated.

This is Shamanism or fetish worship, and it has a hold upon princes and peasants alike which it is exceedingly difficult to loosen. No right-minded person will ridicule it. Rather will he be deeply moved by its pathos and often by its tragedy. After an epidemic of cholera in Seoul, Mrs. Underwood wrote:

"Koreans call the cholera 'the rat disease,' believing that cramps are rats gnawing and crawling inside the legs, going up till the heart is reached; so that they offer prayers to the spirit of the cat, hang a paper cat on the house door, and rub their cramps with a cat's skin. They offered prayers and sacri-



A BUDDHIST PRIEST OUTSIDE THE WALL

fices in various high places to the heavens—Hananim—and some of the streets in infected districts were almost impassable on account of ropes stretched across; about five feet high, at intervals of about every twenty-five feet, to which paper prayers were attached. As my coolies, trying to pass along with my chair, broke one of these, I could not help admonishing the owner who came to its rescue, 'Better put them up a little higher.' Aye, put them up higher, poor Korean brother, they are far too near the earth! One of the most pathetic sights in connection with this plague were these poor, wind-torn, bedraggled, paper prayers, hanging helplessly everywhere, the offering of blind superstition to useless dumb gods who can neither pity nor hear.*

"They reach lame hands of faith and grope
And gather dust and chaff."

*"Fifteen Years among the Top-Knots," pp. 139-140.

Seoul

SEOUL, the capital, is the largest city in the country. The word "Seoul" literally means "capital," so that if the Emperor were to make his residence anywhere else that place would immediately become "Seoul." I vainly tried to ascertain the correct pronunciation, but I found a wide difference of opinion among foreigners who have resided long in the country. Some pronounce it "Sole," but those who had the highest reputation as linguists told me that the best pronunciation was "Sa-oul," pronouncing the two syllables, however, as close together as possible.

The city lies upon the bank of the Han River, twenty-six miles from the coast, and has a population of approximately 219,815 (of whom 75,189 live outside the walls). Its history dates back to the year 1395, when it was founded by the first ruler of the present dynasty. Songdo was the capital of the former dynasty, but the new ruler wanted to establish a capital of his own and so he chose the bank of the Han. The site is naturally a fine one. The city occupies a valley, about five miles in length by three in breadth and surrounded by noble mountains. In the clear atmosphere they tower close at hand and they are not really far off. They are not snow-covered, save in the winter, and are usually bare of trees, and in many places of grass as well, for the people use every bit of grass and even the roots for fuel. But with their serrated peaks outlined against the sky they make a superb natural rampart. Along the river banks above and beyond the city are many attractive nooks of a quieter character. The city is surrounded by a wall about six miles in circumference and forty-two feet high. It is said that 198,000 men toiled nine months in building this wall, which is constructed of massive blocks of stone. Eight ponderous gates give access to the city, each surmounted by massive roofs of a distinctly Korean type. In order to get the best view, one should go to the top of one of the hills near the city, or better still

he should climb one of the mountains, either Ponkhan on the north or Namsan on the south. From either of these the views are impressive. The city at one's feet with its low thatched roofed houses appears indeed "like a vast bed of mushrooms." But here and there notable buildings rise. Most prominent among these are the Roman Catholic Cathedral and the various European and American Legations, some of the former being particularly massive. The grounds of the Imperial Palace occupy a large space and the foliage of their trees appears green and beautiful in a city where, apart from them, there are practically no shade trees. The main streets, of course, lead from the gates. They are fifty-six feet in width. Such streets are, however, few in number, most of the so-called streets being mere alleys.

The city as a whole is squalid almost beyond description. Recently indeed there has been some improvement. But how Angus Hamilton could describe Seoul as "clean," passes comprehension. With the possible exception of Chefoo, it was the filthiest city I saw anywhere in Asia. Garbage and offal are thrown on to the ground and left to rot under the hot sun. Alongside of the principal streets, there are open sewers or ditches. Save in the rainy season, there is not water enough to flush them, and they become choked with filth until it breeds every kind of zymotic disease. Beside the average house is a tiny open trench into which all slops are cast. But the trench ends a few feet from the house and the filth seeps into the soil, often near the wells from which the drinking water is drawn. All over Seoul one sees stagnant filth between the houses and in the streets and the open sewers. In the hot, wet months of July and August, the whole city becomes a steaming cess-pool, and the foreigner who remains in it is pretty apt to be stricken with dysentery. But during that season most of the foreigners live in bungalows which they have built upon the banks of the river

about four miles outside the city, while those who can go farther, seek the seashore or the mountains. It is not surprising, in such circumstances, that dysentery, cholera, typhus and typhoid fevers and kindred diseases rage at frequent intervals. Of late years some effort has been made to abate the worst abuses, but there is still room for great improvement.

On some of the more prominent streets, the scene is often picturesque. Electric trolley cars are running, the system being operated by Americans. The cars are not numerous and they are far from clean. This, however, cannot be easily remedied for they are often crowded with dirty Koreans.

"Pack ponies, officials in sedan chairs, departmental clerks in jinrikishas, common people on foot, foreigners on bicycles, coolies with heavy burdens on their jickies, women with bundles of clothing on their heads, small boys going to or returning from school or on errands for parents or employers, fill the streets all day long."^{*}

As the dress of the Koreans is white, the effect is often striking.

Of course Seoul, being both the capital and the metropolis of the country, presents some aspects of Korean life that are not so easily seen in other places. Instead of being more easy to approach, the people of the capital are apt to be less easy, as the official class and those dependent upon them are more numerous. While there are said to be 3,800 officials in the whole Empire, Seoul is popularly called "the city of 3,000 officials," because that large number is supposed to reside there.

The objects of special interest in Seoul are not numerous when one considers its size and rank. Notable buildings are few and the great temples that one sees in Japan and China are conspicuous by their absence. The traveler will, however, be interested in the Royal Palace, the Coronation Altar, the Japanese quarter, and the great bronze bell which is considered the third largest in the world. For five hundred years this bell signalled the open-

ing and closing of the city gates with a quaint ceremony that has now been abandoned. An inscription on the bell reads:

"Sye Cho the Great, 12th year Man cha [year of the cycle] and moon, the 4th year of the great Ming Emperor Hsuan-hua [A. D. 1468], the head of the bureau of Royal despatches, Sye Ko Chyeng, bearing the title Sa Ka Chyeng, had this pavilion erected and this bell hung."

The Korean is not musical, but this bell is certainly a noble one. At the Palace, many small brass bells are suspended from the eaves of several of the buildings. A fish of the same metal is fastened to the clapper by a chain, and when the wind blows these fishes back and forth, the bells are rung. The effect at sunrise or sunset when a gentle breeze is blowing is singularly sweet.

The traveler will wish to see the legations, and he should call first of all upon the American minister, whom he will find to be an able and intelligent representative of our country, thoroughly versed in the diplomacy of the Far East, and with a grace of manner that will make the visit a pleasant remembrance. Unfortunately the parsimony of Congress does not enable him to live on the scale which is maintained by the ministers of several of the European courts, so that the American legation will not appear to him impressive as compared with the stately buildings of the Russian, British, and French legations. But the sight of the American flag in that strange land will atone for much.

It is to be hoped that the traveler will have better success in getting there than we did. Carefully instructed by our missionary friends, our jinrikisha coolies trotted off with great confidence and after a long trip deposited us at the French Legation. I tried in vain to make them understand where I wanted to go and then hunted up the legation interpreter who reasoned with them for me. They smiled and nodded and again started off. Presently a rather imposing building appeared, but it proved to be the Russian legation instead of the American, I made

^{*}"Sketch of the Korea Mission," by the Rev. Dr. H. G. Appenzeller.

A Reading Journey Through Korea

a few remarks appropriate to the occasion, which were quite lost upon the imperturbable coolies, who sat down and began to puff cigarettes as calmly as if everything were going smoothly. After prowling around a while, I found a Russian who could speak English and explained to him my plight. He very kindly called up a Korean interpreter who went with me to the coolies and in language of picturesque



CORONATION ALTAR, SEOUL

It was at this place that the Emperor was crowned.

energy told them of their blunder and directed them where to go. They gave grunts of acquiescence and we started once more. Rain began to fall, but we solaced ourselves with the thought that we should soon arrive. We did, but it was at the West Gate of the city, with no legation of any kind in sight. More hunting up of an interpreter, more explanations which I fear verged upon objurgations, more grunts of acquiescence and then, nothing abashed, the patient coolies turned around and hauled us off in a different direction. Finally they deposited us with smiles of gratified pride at the German consulate! We were getting an opportunity to see a good deal of Seoul but as the rain was now pouring steadily and as we thought of the luncheon that we were missing and the annoyance which we were causing our hostess, we were not in a happy frame of mind. So once more we started upon our perambulations. As we were racing past a doorway, I happened

to get a fleeting glance into the interior and saw an American flag. I hastily stopped the coolies and turning in we found ourselves in the long desired place. Minister Allen and his wife were most kind in their welcome and they were polite enough to appear far more concerned for the embarrassment and trouble which we had, than for the delay to which we had subjected them.

Wide spaces outside the wall are covered with countless graves. Indeed

"the graves within an area of ten miles from the city wall are among the remarkable features of this singular capital. The dead have a monopoly of the fine hill slopes and southern aspects. A man who when alive is content with a mud hovel in a dingy alley, when dead must repose on a breezy hill slope with dignified and carefully tended surroundings. The little fine timber which exists in the denuded neighborhood of Seoul is owed to the royal and wealthy dead. The amount of good land occupied by the dead is incredible. The grave of a member of the Royal family on a hill creates a solitude for a considerable distance around. In the case of rich and great men as well as of princes, the grave is a lofty grassy mound, often encircled by a massive stone railing, with the hill terraced in front and excavated in a horseshoe shape behind. A stone altar and stone lanterns are placed in front, and the foot of the hill, as at the 'Princess's Tomb,' is often occupied by a temple-like building, containing tablets with the



SEDAN CHAIR OF AN OFFICIAL WITH BEARERS AND RUNNERS

name and rank of the dead. The Royal tombs are approached by stately avenues of gigantic stone figures, possibly a harmless survival of the practice of offering human and other sacrifices at a burial. These figures represent a priest, a warrior in armor, a servant, a pony, and a sheep(?). The poorer dead occupy hillsides in numbers, resting under grass mounds on small platforms of grass neatly kept. The lucky place for interment is in all cases chosen by the geomancer. Behind rich men's

graves' pines are usually planted in a crescent. The dead population of the hillsides round Seoul is simply enormous."*

Outside the wall there is a Home for Destitute Children which is maintained by a local board of directors, chiefly foreigners. The property was secured by the Rev. Dr. H. G. Underwood of the Presbyterian Mission and the resident matron is Miss Perry, formerly a missionary of the Australian Presbyterian Church. The site is beautiful and the buildings, for Korea, are fairly comfortable. Here the visitor will find an interesting company of Korean children who are being taught habits of cleanliness and thrift and virtue.

Beyond the West Gate, there is a large building called Independence Hall in which large public meetings are held. The Sunday I visited it, there was a union meeting of the Presbyterians of Seoul at two o'clock and not less than 1,000 people were present.

Of the mission work in Seoul, the Presbyterian is the largest. The station force includes some men of wide reputation and great influence. Two of them, the Rev. Dr. James S. Gale and Mrs. Horace S. Underwood, are authors whose books are indispensable to an understanding of Korea, and others are famous as preachers, administrators and physicians. The Presbyterian institutional work embraces the John D. Wells Training School for Christian Workers, founded by the family and friends of the late Rev. Dr. Wells of Brooklyn, New York; a boarding school for girls built by Mr. John H. Converse of Philadelphia and the Severance Hospital, erected by Mr. Lewis H. Severance of Cleveland, Ohio. The Hospital is the largest and the best equipped institution of the kind in Korea. It has from the beginning enjoyed the special favor of the Emperor and its influence is great. The Presbyterian churches are three in number, though the traveler might pass them without knowing that they are churches, for the buildings are simply native houses that have been adapted to

*Mrs. Bishop, pp. 61-62.



TEMPLE WHERE THE EMPEROR WORSHIPS

church use by removing partitions and in some instances by making a few additions.

The Presbyterian Board has now, through the generosity of Mr. John H. Converse of Philadelphia, secured a site for a Central Church and it is proposed to erect upon it a suitable edifice with the varied appointments for what at home would be called an institutional church. The three present church buildings, however, will be retained for local work in their respective districts. All Korean congregations sit on the floor, the men with their hats on, and the sexes divided by a partition, the preacher standing so that he can see both sexes. The attendance is often very large. The day I visited the Sai-mun-an Church about 350 people were packed like sardines into that little building and crowded about the doors and the open windows. When the minister wishes to make more room he calls upon the congregation to rise; then he asks the people to move forward and then to sit down again.

The American Methodists also have a large work in Seoul. The Woman's Hos-



THE CHO BROTHERS IN KOREAN COURT DRESS

pital is in charge of three devoted women physicians. Boarding schools for both boys and girls are housed in large and well-appointed brick buildings. The Boys' Boarding School is an institution of great influence. Its Korean name is "Pai Chai Hakdang," which may be translated "Hall for the Rearing of Useful Men," a name given to it by the King himself in 1887. Mrs. Isabella Bird Bishop, who visited the school in 1897, justly wrote of it as "undoubtedly making a decided impression, and as giving, besides a liberal education, a measure of that broader intellectual view and deepened moral sense which may yet prove the salvation of Korea."

The Methodist Press was founded in 1889. Its original object was to give employment to deserving students in the Boys' School, but it soon grew to be an important and independent agency for the evangelization of Korea. It does printing

not only for that denomination, but for other denominations as well, the latter of course paying for their work at job rates. The Methodist Church is a large brick edifice and beside it are the residences of several of the missionaries. The Methodist representatives in Seoul are a fine body of men and women and their work will well repay investigation.

Besides the Presbyterian and Methodist missionaries, there are in Seoul a few missionaries of the Church of England who maintain several day schools and a hospital in addition to their preaching ser-



A KOREAN MILITARY OFFICER

vices. The Plymouth Brethren have a family doing itinerating evangelistic work. A Young Men's Christian Association was established in 1900 and is doing excellent work under the leadership of an American secretary, Mr. Philip L. Gillett.

The Bible House is an interesting place. The agent in charge, Mr. Alexander Cammure, is the representative of the British

and Foreign Bible Society. He and his assistant, Mr. A. S. Sites, are the only Bible Society agents in Korea. Their work represents not only their own society, but the American Bible Society and the National Bible Society of Scotland. The three societies unite in the support of the work, the National Bible Society paying one-fifth the cost of translations and the other societies two-fifths each.

The Roman Catholic Cathedral occupies a commanding site on high ground and is the most conspicuous building in the city. It is an eyesore to the Emperor and his loyal subjects for it is deemed discourteous, a kind of *lèse-majesté*, for anyone to erect a building which can look down on the Imperial Palace. The Koreans made strenuous objection to this site for the Cathedral, as the eminence on which it stands commands not only the Palace but practically the whole city. But the Roman Catholics, with the powerful backing of the French legation, persisted and refused to yield.

The Roman Catholic Bishop impressed me as a very intelligent man with a fine, expressive face. The Protestant missionaries frankly say that he has an unsurpassed knowledge of the Korean language and literature. But the priests that I saw were, with some pleasant exceptions, evidently from the peasant class, faithful, industrious and blindly devoted to their church, but not men of any special education or refinement. The bishop told me that the Roman Catholic population in Korea was 42,441, that there were thirty-nine foreign missionaries, and that the number of confirmations that year had been 2,130.

The statement is sometimes made that the Roman Catholic priests receive no

salaries, the object being to exalt them as compared with the Protestant missionaries. The comparison, however, is unfair. The priests are celibates and a prominent priest told me that candidates for the foreign priesthood are not accepted if they have dependent relatives. Moreover while there are notable exceptions, it is plain there is no comparison between the two classes. The French Roman Catholic priests come from a different social stratum. Accustomed from their earliest years to a lower scale of living and with no families dependent upon them, it is manifest that they can live in communities and on a much smaller sum than the Protestant missionary, who is a more highly educated man and who has a wife and children.

So far as appearances go, the Roman Catholic priests do not appear to suffer. They own the most magnificent and expensive mission property in Korea. I was informed that each priest has an annual allowance of one hundred bottles of wine and that each unordained "brother" has an allowance of sixty bottles. The priests are furnished free room and eat at a common table and their appearance does not suggest that it is a poor one. It is plain that the statement that the priest has no salary is misleading, for he is fairly well provided for and having no one dependent upon him he is about as comfortable as his Protestant brother. There is much ground for believing that while the individual priest may have little or nothing, the order to which he belongs has ample funds, and that many priests receive gifts, while there is also a large income from the rites of burials, baptisms, marriages, masses for the dead, and like services.

A Tour of the Interior

THE most characteristic scenes in Korea are, quite naturally, not in the capital, but in the country, and in order that we might see them we left Seoul after a delightful and profitable week for an overland tour to Pyeng Yang. By application through the American Minister, one can obtain a traveling passport called the kwan-ja. It calls on all magistrates to whom it may be presented en route to furnish whatever the traveler may require in the way of food, lodging, money, animals, carriers, etc. But while it is well to secure this passport so as to be prepared for any emergency that may arise, it is better not to use it unless absolutely necessary. The magistrates as a rule do not take kindly to these passports, as some travelers have abused their privileges under them and have made peremptory demands, and when the magistrate has found it inconvenient or impracticable to supply what was wanted, the traveler has become insolent and threatening. A Korean magistrate, even though he be weak and corrupt, is a human being with some rights and he cannot always place himself at the disposal of a wandering foreigner. Moreover, in a poverty-stricken country, his resources are sometimes limited, while the men who are wanted may have work of their own which they do not care to leave. In the rice planting or harvesting season when every able-bodied man is toiling in the fields, it is intolerable to have a white man come along and present an order for carriers from the Government at Seoul. Besides, the magistrates have learned from painful experience that money advanced to travelers on a kwan-ja is not always repaid. The traveler may be perfectly honest and pay the amount in full on his return to Seoul, but the Korean official who receives it may pocket the whole or a considerable part of it and the unhappy magistrate

does not dare to make remonstrance, or, if he does, he gets no redress. So as a rule, it is wise to keep the kwan-ja in reserve. The sensible, kindly traveler who makes reasonable requests, pays fair prices and deals through an honest interpreter, will have little if any difficulty in procuring anything he really needs that the people can supply.

Proceeding by rail to Chemulpo, we here took the *Chou Kang*, a little twenty-five ton steamer, which bore us over smooth waters among the many islands dotting this lovely coast to Hai Ju. The trip ordinarily occupies twelve hours, but as we sat on the upper deck in the early evening, enjoying the soft glories of sunset on land and sea and the still softer beauties of the full moonlight which ere long flooded the scene, we learned that we could not reach our destination till midnight. As Hai Ju, where we intended to spend the night, was three and a half miles from the landing place, we decided to remain on board till morning. The tiny cabin was filled with Koreans eating rice and drinking sake, but after a while they left, and we stacked the table and chairs across the middle of the room, Dr. Avison and Mr. Sharp taking one of the improvised compartments and Mrs. Brown and I the other, a sharp bump on the head emphasizing the fact that the ceiling was only five feet. The cabin was only wide enough for three and a Japanese policeman was already asleep on our side. But we rolled ourselves up in our rugs and lay down on the floor. Though the accommodations were somewhat inferior to those on the *Campania*, Mrs. Brown, as well as the rest of us, slept soundly till half-past five the next morning, when we were roused by a boy standing beside our open window and bawling to some one on shore. As we were already dressed, we were soon on

deck. While our luggage was being transferred, Dr. Avison talked with the sampan men about Christ. Without attracting their attention or his, I touched my kodak button that I might preserve the picture of the faithful missionary and the intent faces of those ignorant men as for the first time they heard the sweet and simple story of divine love.

What a glorious morning it was! The air was deliciously cool and bracing. The water flashed in the bright sunlight and the shore view was superb—a green valley, a fine hill beyond it and, in the farther background, noble mountains. After a hurried breakfast from our stores, we went ashore in the inevitable sampan and after the necessary dickering for bullocks to carry our luggage, started for Hai Ju. That three and a half mile walk I shall never forget. The scenery was beautiful beyond description. Nothing else that we had seen thus far had equalled it. Up and down high hills we went, the views commanding wide sweeps of ocean and bay, of carefully tilled fields and blossoming fruit trees and thatched farm houses which, in such environment, looked far more attractive than they really were. Just before reaching the city, we topped a crest from which we looked upon the lovely valley in which lies the walled city of Hai Ju. It is a considerable place of about 10,000 inhabitants. The houses were of course the typical low, thatched roofed houses of the Koreans, but the wall appeared massive and its gates rose impressively above it. I never saw a more charming situation.

Several Christians with clean, shining faces and spotless raiment, some of them young men and others mothers with babies on their backs, met us with cordial welcome at the top of the hill and escorted us into the Wilson Memorial House, a Korean building which was bought with funds

contributed by friends in Newark, New Jersey. It is kept as a kind of prophet's chamber for the visiting missionaries. It was once the home of a well-to-do Korean, and while native in its style and appointments, it serves its new purpose admirably. We gratefully entered it and were soon in a white-washed room with new matting upon the floor and not an insect in sight—a remarkable combination in a Korean building. We put up our light cots, opened our bedding and in a jiffy were very comfortable. As the Korean Christians begged us to spend the day with them, we decided to do so.

There are no resident white men in Hai Ju and the only one who is regularly seen is Dr. Underwood, the Presbyterian missionary who itinerates through this region twice a year. The arrival of our party was therefore quite an event. The people pressed about us in great crowds. They knew Dr. Avison as the wonderful foreign doctor from Seoul, and so they came to him with all their sick and suffering. It can readily be imagined that the number was considerable in a city of 10,000 inhabitants which has no foreign physician whatever, and many of the cases were pathetic in the extreme. Dr. Avison handled each one with tenderness as well as with skill, speaking to each one about the Good Physician in whose name he had come. Several times I was called upon to address the people through an interpreter. I sympathized with the late Dr. Maltbie D. Babcock who said that speaking through an interpreter was like speaking through an "interrupter," and that the result was "a compound dislocation of ideas with mortification immediately setting in." I had never realized before how much of the effect of public speech is dependent upon the continuous flow of language and the gradually increasing momentum. It was trying to speak two or three sentences and



SOUTH GATE, HAI JU

then stop to have them interpreted in another language, then two or three sentences more, and another stop and so on. In such circumstances it is almost impossible to make an address effective. Moreover a foreigner who does not understand the native mind or the native language is very apt to employ idioms and figures of speech that are quite unintelligible to a Korean. Of what use is it to talk about the bread of life to a people who have no bread, or to present the parable of the lost sheep to men who never saw a sheep in their lives? However, we got on somehow and the considerate missionary doubtless amplified what I said so as to interpret my meaning to them as well as the circumstances permitted. If the Koreans did not understand or if they thought the address uninteresting, they were too uncivilized to be rude or restless, for they sat quietly and listened intently and with the utmost courtesy. It was a striking scene

from the porch of the little building, with the people sitting and standing all about and the flickering light of a kerosene lamp without any chimney lighting the up-turned faces.

The problem of conveyance is a serious one in Korea as soon as the railway is left. There are no wagon roads worthy of the name, and the traveler must follow mere paths, often worn into deep ruts, by the passage of many feet and hoofs. In the rainy season, these ruts are full of sticky mud and in the dry season they are apt to be half-filled with a powdery dust that is very trying. Bridges are few, and those are usually of poles covered with dirt. The chances are about even that your pony's or bullock's foot will sink through the dirt and that the supporting poles will be half rotten. After I had crashed through one of these precarious bridges and had sprawled down in a heap amid a shower of earth, stones, broken timbers and the heels

of the pony I was riding, I made it a rule to avoid bridges, unless certain of their strength, and to ford the brooks and gullies.

The chair is the most comfortable conveyance on a country trip in Korea, and so we had brought two with us, one for Mrs. Brown and the other for Dr. Avison whose strength had not fully returned after an attack of typhus fever. Each chair is suspended between two long poles and is carried on such long tours by four men, though two are sometimes used for short rides on the level streets of cities. The chair coolies received 375 cash for every ten li, or about six cents for every three and a third miles, and brought their own food, unless our stay at any particular place was prolonged.

Our plan was to hire ponies for Mr. Sharp and myself and oxen to transport our luggage and supplies. On arriving at Hai Ju the negotiations

were begun. The owners demanded 700 cash (about ten cents) for every ten li for each ox, 600 cash for each pony, and in addition rice for two meals a day for the animals and their drivers, for in Korea a man goes with each animal. The price appears very low to an American, but for Korea it was exorbitant and the missionaries did their utmost to secure a reduction. But the Oriental loves to dicker. He was not in a hurry and he knew that we were. Moreover, at that season he needed his oxen for work in the fields. So, late at night, a bargain was concluded for two ponies and four oxen at practically the terms imposed. That settled, we went to sleep and early the next morning we were astir for a seven o'clock start. But we were again reminded that we were in Asia by the appearance of only one pony and two oxen. The men solemnly declared that there was not another animal in town, though last night they had assured us



A GINSENG FIELD

that they had all we wanted. We couldn't spend another day haggling, so we extemporized another chair, hired men to carry it, piled the most necessary supplies on the two oxen and started, leaving Dr. Avison's medicine boy and Mr. Sharp's helper to find other oxen and follow us when they could. They were successful and joined us later in the day.

Although we were only four foreigners and traveling as lightly as possible,



KOREAN INN NEAR HAI JU

yet our cavalcade was considerable. We had four bullocks, one pony and three chairs. As each bullock and the pony had a separate man, as each chair had four bearers and as we had a Korean cook, the Christian helper for this field, and Dr. Avison's hospital assistant, we made up a party of twenty-four persons and five animals. Besides there were several Korean Christians who accompanied us on their own account, taking advantage of our company to make a trip to their former homes.

Our chairs proved so easy that after a day's ride of twenty-five or thirty miles we were not exhausted. Mr. Sharp and I changed back and forth several times between the one pony and the chair, and I found the pony the less desirable of the two.

The Korean pony is not an attractive beast either in size or disposition.

There were no foreign saddles, and we found that it was customary to pile our bedding on top of the little animal and then to climb on top and let the feet dangle about the pony's neck. It was not a comfortable position and as it was impossible to hold on to anything and as the typical pony is restless and vicious, the possibilities of disaster were numerous. The ponies that are available for this purpose are nearly all stallions and though they are not large, they are tough and have remarkable powers of endurance. Their savagery is a proverb. They are willing to fight everything and everybody at all times and places. No matter how heavily they may be loaded or how tired they ought to be after a day's journey, they will attack one another with the furious glee of an Irishman at a Donnybrook Fair. Even after the most toilsome journey, it is ordinarily necessary to chain them to their troughs while they are feeding, while at night they are fastened by ropes hung from the rafters of the inn and passing under them in such a way that they are partially suspended. Whether this is simply a custom or to keep them from fighting or to prevent them from lying down, it would be difficult to say, though probably all three reasons enter, for the Koreans have an idea that a pony must never be allowed to lie down. They also insist that he must not be permitted to drink water when it can possibly be avoided, his food consisting of chopped millet stalks, rice husks, bran and beans, all boiled together and served hot as a thin gruel.

The Rev. James S. Gale in his inimitable "Korean Sketches" writes:

"Among the creatures that have crossed my path, the one that has had the most influence on my personal character is the Korean pony. It would be impossible to recount the varied experiences through which he has led me. Instead of lifting my hand and pointing to some noted professor or eminent divine as the master spirit of my life, I stand a safe distance off,

point to the Korean pony and say, 'He has brought more out of me than all the others combined.' In his company I have been surprised at the amount of concentrated evil I have found in my heart; again, as he has carried me safely along the dizzy edge, I could have turned angel and taken him upon my back.

"My usual pony has been, not one of your well-groomed steeds from the palace stables, but a long-haired, hide-bound one, for which your whole heart goes out in pity. 'Weak creature,' you say, 'how easy it would be for him to expire.' But after a little experience of his company, you change your mind; for you find his heels are charged with the vitality of forked lightning, and that upon slight provocation he could bite through six inch armor-plate. Experience has taught me to treat him carefully, as you would an old fowling-piece loaded to kill and in danger of going off at any moment. In heart and soul he is a perfect fiend. Obstinacy is one of his commonest characteristics. He will have his own way as assuredly as any Korean coolie will have his. When the notion takes him, his neck is of brass and his ideas fixed as the king's ell."

But while the Korean pony is not to be made a friend of, he may be implicitly trusted in the most uncertain places. He will work like a Trojan and keep his footing on the edge of precipices which make the foreigner grow dizzy. Mine proved perfectly reliable in these respects, save of course when a bridge gave way under him, and then his rage soothed me for he gave expression to our common feelings.

The days of that interior trip were revelations that convinced us how much is missed by the traveler who visits only the cities. All the way the scenery was alternately beautiful and sublime. Nowhere else in the world have I seen anything surpassing it. The valleys were cultivated fields dotted with low, thatched farm houses, adorned with blossoming fruit trees and surrounded by noble mountains. From a crest over which our path wound, we commanded on one side a wide panorama of ocean and inlets, green islands and bold promontories, and on the other side hills and dales and meadows and majestic ranges piled high against the blue sky.

Behind us lay Hai Ju, typically Asiatic within, but from our lofty viewpoint as beautiful for situation as an Alpine village.

We passed many quaint little villages nestling in the nooks of the hills, seeing much to interest and instruct. Here, as in China, it is customary for the farmers to segregate themselves into hamlets, going to their fields each morning and returning in the evening. However, this is not so exclusively the rule as in China so that here and there we saw an isolated farm house, though such houses were not common.

We stopped for tiffin at the village of Kerumajai, the whole population standing curiously by us and watching us as we ate. As usual, Mrs. Brown was the cynosure of all eyes. The people had occasionally seen a foreign man, but a white woman was rare and aroused as much excitement as a circus in a western American town. The Korean women thronged about her, feeling of her shoes and dress, trying on her hat, asking her to undo her hair, endeavoring to take off her wedding ring and rubbing her cheek to see whether her white complexion would come off, all the while excitedly jabbering and laughing at so strange an object as an American woman. But they were always good natured and Mrs. Brown took their attentions with like good nature, though there must have been times when such personal liberties were rather irksome. Privacy was impossible and she was obliged not only to eat but to retire at night and to dress in the morning with the inquisitive eyes of Korean women at every chink. If there was none, the oiled paper on the windows was broken and the space quickly filled with the tousled heads of the curious. After days and nights of such experiences, it was a relief to enter a missionary home or a village where the Christians

were numerous enough to secure privacy for the visitor.

But to return to our itinerary. Evening found us at a typical inn at the village of Tanai. It was a low building of poles, with mud walls and thatched roof and enclosing a square courtyard crowded with dogs, people, and the effects of the native travelers who had already arrived. One side



THE SORAI CHURCH

The first erected entirely with native funds.

was occupied by feeding cattle. Another was devoted to great earthenware pots, in which rice was being cooked, while the remaining sides were small rooms with paper-covered openings for windows, and earth floors, beneath which ran the flues from the kitchen fires. There being no chairs in Korea, we squatted, Korean fashion, on some matting, which slowly became so warm that we felt as if we were sitting on a stove. We had traveled faster than our bullocks so that we had no supplies, but we succeeded in buying some food from the natives and we watched our cook prepare it over a few sticks of charcoal in a pot of ashes. A good supper it was, too, and we ate it before a wondering audience of natives who were not in the least embarrassed because their faces and clothing did not appear to have been washed for a decade. But we enjoyed our meal as only hungry travelers can enjoy food, and then spreading our blankets on our tiny cots, we slept so

soundly that the swarming vermin had an undisturbed repast. In Asia it is just as well to submit calmly to the inevitable.

The next day we journeyed through a region so beautiful that we were in a constant state of wonder and delight to Kum Dong, where we were welcomed by Kim Yun O, a notable man hereabouts, influential and well-to-do, and surrounded by relatives and dependents like an Old Testament patriarch. He is a Christian, and so devoted that he has succeeded in leading to Christ no less than twenty of his family and neighbors. He quickly installed us in a literal prophet's chamber, a room built on the end of his house expressly for the comfort of the visiting missionaries, and soon he had gathered a great company of his friends to hear a sermon.

Our pony man now refused to go farther, and as no other pony was to be had, Avison, Sharp and I took turns in walking. We dismissed our four men and piled our impedimenta on a clumsy but strong two-wheeled cart, each drawn by one ox. But rain turned what was supposed to be a road into ruts of mud, and so Saturday noon found us at Sung-ko-kai, miles ahead of our plodding oxen. There are just three families in this hamlet, and they evidently had reason to fear the rapacity of an unusually watchful and greedy magistrate, for in reply to our inquiries they solemnly asserted that they had no fowls, no eggs, no anything but rice. While this was being cooked, I strolled into the suburbs where I found chickens in abundance. Meanwhile Avison prowled around a back yard and found some clams (we were only a mile from the sea). More foraging by other members of the party developed eight eggs and a bowl of wild honey. Sharp produced a corruption fund whose hundreds of "cash" sounded big to the

delighted natives though they only meant a few cents to us, and soon we were seated cross-legged on an earthen floor, feasting on a four-course dinner consisting of rice and clam-broth, rice and eggs, rice and chicken, and rice and honey.

Eight miles farther we saw a group of white figures awaiting us on the top of a hill. It was a delegation from Sorai to bid us welcome, and escorted by intelligent looking people whose faces beamed with happiness, we entered the village whose reputation ought to be as wide as Christendom. Think of a village of fifty-eight houses, in fifty of which all persons over fifteen years of age are Christians, a community in which there is no liquor, no brawling, no vice of any kind, where the Sabbath is scrupulously kept and where the entire population attends



SAU KYUNG JO, THE FAMOUS SORAI ELDER church, Sunday school, and prayer-meeting!

We were domiciled in two of the class rooms of that church. It is a notable building for Korea and almost imposing in comparison with the hum-

ble homes about it, standing on an eminence commanding a wide view and on the edge of a grove which was once the center of heathen worship. It was dedicated in June, 1896, and was the first church built in Korea built wholly by Koreans, the people themselves buying all the materials and doing all the work.

Two brothers were God's instruments in creating this model Christian village. I had already met one of them—Suk (or Sau) Kyung Jo. He had gone to Seoul on purpose to escort us to Sorai, but through a misunderstanding as to the time of our departure, he arrived after we had started. Keenly disappointed but not dismayed, he took the next train to Chemulpo, traveled a day and a night in a small sampan over the route we had come by steamer, and then without stopping to rest he had walked thirty-five miles till he overtook us, footsore and weary, but happy in finding us. When I recalled the roughness of the road and observed that he was over fifty years of age, I marveled again.

I heard from him his own account of what God had done for them. Nineteen years ago the elder brother, then living at Eui Ju, journeyed into Manchuria, where he was converted by the Rev. John Ross, the great Scotch missionary. Soon after his return to Korea, he went to Seoul to seek more information about Christianity and to secure if possible some books. He met Dr. Underwood who gladly gave him the instruction he was so eager to obtain. Then, filled with joy and zeal, like Andrew of old, "He first findeth his own brother and saith unto him, 'We have found the Messiah,' and he brought him to Jesus." Removing to Sorai, these brothers preached the Gospel with such power and exemplified it with such beauty of character that the whole village was transformed.

Later in 1893 when Mr. Mackenzie,



A RICE WHISKEY STILL

By the wayside, near Kerumajai.

a missionary, came, he engaged Mr. Sau to teach him the language and made his home in his house. He felt that he ought to pay for this service and for his food, but the devoted Sau declined to receive compensation, declaring that he gladly gave his all to the cause of Christ, that he wanted his neighbors to accept the gospel and that if he should receive money from the foreigner he would lose his influence; the people would laugh at him and say, "Any of us can believe and preach, too, if we get money for it." The missionary, who felt that he must at least pay for his food, finally induced his host to accept three dollars and a half a month, but Mr. Sau resolutely refused to take anything more and supported himself and his family by farming while he employed all the time he could command to preaching without salary. No missionary resides in Sorai, and none is needed, for practically the whole community is Christian, and Sau Kyung

Jo, who is an ordained elder, wisely and effectively shepherds the flock. But Dr. Underwood, whose fame is great throughout this region, visits it about twice a year to counsel and to administer the sacraments. I know of no more remarkable illustration of the inherent vitality and self-propagating power of Christianity.

An unmarked mound back of the church sadly reminds one of the tragedy of Sorai. Years ago some devoted Canadian Presbyterian brethren conceived the idea of an independent mission work in which a solitary missionary should live "as the natives do." At various times, three men thus lived in a small native house in Sorai. But the experiment proved a disastrous failure. Two of the men soon saw the futility of the method and left for other work, one of them being now one of the most useful missionaries in Seoul. But the third man, the Mr. Mackenzie already mentioned, had a

sorrowful experience. He had come from Nova Scotia in 1893, and had found Sau Kyung Jo already leading the Christian community in Sorai. He was a consecrated, indefatigable missionary, big in both body and heart and so persuasively commanding that he not only prevented a robber band from attacking Sorai but actually converted the chieftain. But in a frenzy of delirium caused by a fever, he shot himself in June, 1895. The poor people mourned as for a brother and buried him among their own dead. The grave has no mark, for every Korean for miles around knows it and it no more needs a sign than the mountain which silently looks down upon it. As we stood beside that lonely grave and gazed upon the sanctuary close beside it, the Christian homes clustering at the foot of the hill, the wide expanse of meadow beyond, and farther away but in plain view the quiet sea, the clouds which had heavily lowered over us all the day suddenly broke, the setting sun burst forth in tender glories, and at the evening time there was light. The sound of a trumpet was heard. Softly and yet clearly it echoed among the trees and through the village, and soon answering groups of white-robed figures were wending their way up the hillside to the house of God, where we communed long with them as the shadows fell and the stars came out.

After a Sunday in Sorai which saw three congregations, one numbering 325, we journeyed Monday morning over an undulating grassy prairie to a narrow valley which led us deeply into the famous Pul Tai San, or Great Mountains of Buddha. Soon we had to dismount and begin a steep climb of two hours and a half over the Tai Kyung Kol Pass, which means "the Valley of Great Sights." It is a fitting name. Seldom have I seen nobler scenery. Mighty must have been the

elemental forces which once convulsed this region, upheaving those stupendous masses of rock to dizzy heights, the strata often standing perpendicularly in mute but majestic witness to the omnipotence of the power which had hurled them upwards. And yet amid all this sublimity of chaos we found a flora so abundant that in a few hours Mrs. Brown collected specimens of no less than sixty varieties of flowers, many of them delicately beautiful, though only two were fragrant. On the summit of the Pass, we had a view which brought to mind the reverent lines of Wordsworth:

"Were there below a spot of holy ground,
Where from distress a refuge might be found,
And solitude prepare the soul for heaven;
Sure Nature's God to man that spot had given
Where falls the purple morning far and wide
In flakes of light upon the mountain side;
Where with loud voice the power of water
shakes

The leafy wood, or sleeps in quiet lakes."

Emerging from the mountains into a broad, cultivated valley, we stopped for a late tiffin at Wu Dong. We did not need to be told that there were Christians here, for as usual we had been met several miles out by smiling people, and as we drew near, we saw the tall pole with its fluttering flag—the happy custom of the Korean Churches so that everyone knows where the "Jesus Church" is. As at all our stopping places, throngs gathered about the "pu-eeen," as they always called Mrs. Brown. The missionaries say that the word means "a queenly woman" so that I naturally regard them as a people of excellent judgment. Seated on the floor native fashion, we enjoyed the rice, eggs, and chicken which the hospitable people provided and for which they refused to accept any compensation. Then we held a short service, the audience filling the little church and every outside space within hearing.

Evening found us at the walled town of Chang Yun. A Christian family

kindly welcomed us and soon our arrival was known among the 2,000 people of the place. Presently the curious crowd silently parted and a boy hobbled in on one foot and crouched at Dr. Avison's feet. The Doctor was tired after a hard day's travel, but his kind heart could not resist that mute appeal. But alas, he could do nothing. The trouble was a dislocated hip of such long standing that the limb had grown solidly in its unnatural position and could only be remedied by surgical treatment so heroic as to be quite out of the question with a pocket case of instruments and in a few hours stay. So he could only speak sympathetically to the boy and promise treatment if his father could bring him to the mission hospital in Seoul. "He has had sores there, hasn't he?" I asked as I pointed to the many scars on the deformed hip. "No,"



KOREAN OX-CART

said the Doctor, "those are places where the Korean doctors have thrust in needles to kill the devil that is supposed to cause the pain!" My heart was heavy for the poor little fellow as he limped away, for he had a good face, pitiful now in its expression of disappointment and agony.

No sooner had he gone, than another boy of about the same age, twelve, showed a stiff arm. Rolling up the

sleeve, Dr. Avison found a dislocated elbow. Eight months before the accident had happened, and in this case also a new and permanent adhesion had formed. But this admitted of speedier treatment, and so then and there the boy was given an anaesthetic and the useless arm was pulled and bent into the proper shape. How bravely and trustfully the boy looked into the face of the physician, who, he knew, was about to hurt him. But the Doctor is a true missionary physician. I have seen him take frightened, dirty, vermin-infested children in his arms, soothe and pet them into quietness and then tenderly examine and treat some sore so hideous as to make one shudder.

As we were about to eat our supper, a middle-aged man staggered in. The white clothing of the Koreans is attractive when it is clean, but this man's soiled raiment had evidently never been pounded by the clubs with which the Korean women belabor clothing in washing it, while his skin was caked with the accumulations of years of filthy habits. Untying a rag about his foot, he exhibited a frightful ulcer. Inquiry developed the fact that a blister had once formed on his ankle. By the advice of the native doctor, he had smeared it with oil and then set it on fire in order to burn out the imaginary demon. Dirt, neglect, and flies had aggravated the resultant sore until the bones were literally rotting away. It was plainly a hospital case and he was therefore advised to go there after the Doctor's return. "How can I travel 170 miles to Seoul with no money and such a foot?" plaintively queried the sufferer. True, but how could the necessary operation be performed amid the septic conditions of a Korean hut and with the few instruments the Doctor had brought along? Moreover, we had to attend a meeting that evening and start on our journey early the next morning. So the man

went away sorrowful. But his pitiable state haunted us. Would it not be better to risk an operation here with what was at hand than to leave the man to rot? At eleven o'clock that night it was so decided. The man was hunted up and told that if he would come at four o'clock the next morning the Doctor would do what he could for him. He gladly came. There are no tables in these native houses and so the patient was laid on the floor. The scanty supply of ether would keep him unconscious only a few minutes, and in such primitive surroundings and with the dim light of a cloudy morning struggling through the open door, the Doctor hastily washed and cut and scraped and cleaned that foulest foot I ever saw. Then leaving careful directions for daily dressing with a young man who had formerly assisted him in the Seoul hospital, we wended our way onward, believing that in spite of the rude conditions a man's life had been saved.

But these are among the common experiences of a medical missionary's life. In Fusan before the erection of the new hospital, I visited some of Dr. Irwin's patients—cases of pneumonia and Bright's disease and inflammation of the bowels, as well as several surgical cases, all in wretched, dark, unventilated, ill-smelling native hovels. In Pyeng Yang, Dr. Wells has frequently performed difficult operations in kitchens and sheds. Even the famous Government Hospital in Seoul was nothing but a rambling collection of native houses, so utterly inadequate and so destitute of sanitary and antiseptic conveniences that a New York surgeon would have been horrified at the suggestion that operations could be performed in them. Fortunately funds for hospitals at all these places have now been provided. But every time the medical missionary goes into the country village, the old conditions

recur. Within an hour after our arrival in Sin An Po, Dr. Wells was visited by twenty-seven sick people whose maladies ranged from ulcerated teeth to epilepsy.



A BULLOCK LADEN WITH BAGGAGE

That entire trip through the villages of Korea was a revelation to us. We journeyed by so circuitous a path in order to see as many of the outstations as possible that we covered over 300 miles. Everywhere the Christians were hospitable and affectionate, while in several places the evidences of the Gospel's transforming power were wonderful. In Eul Yul, for example, a town of 4,000 inhabitants, there were no Christians three years before our visit. Then one of its prominent men went to Seoul to buy an office. He met Dr. Underwood, was converted, put his money into Bibles and tracts instead of an office, returned and distributed them among his fellow-townsmen. They responded at once. Now there are more than a hundred baptized Christians in Eul Yul and a considerable number of catechumens.

The people have built, unaided, a neat little church, donated half the cost of the native house set apart for the use of the visiting missionary and pay all their congregational expenses.

As this was the last outstation of the Seoul field, our ideal traveling companions, Dr. Avison and Mr. Sharp left us here and we were taken in charge by Mr. Hunt and Dr. Wells of Pyeng Yang, who with equal kindness and skill led us through many other villages each with its own story of God's gracious dealings with men. Every night, we had a picture in chiaroscuro of the spiritual condition of Asia—a humble church whose flickering oil lamps filled the interior with a light, not strong indeed, but yet sufficiently clear to make the room bright in contrast with the surrounding darkness and to bring into strong relief the little company of believers, rejoicing because they were within the pale of "his marvelous light." Just beyond them and crowding the doors were many others not yet wholly in the light but partially illuminated by it, with eager faces toward the place from which it was shining and where a man was speaking of the Light of the world. Behind these were still others whom I could not count, standing in deeper shadows. Now and then a flare of the lamp shot a ray of light into the gloom and showed scores of spectators, some indifferent, some curious, some gravely wondering, and then the darkness would silently enfold them again so that only indistinct masses of heavier blackness showed where an unnumbered multitude was gathered. I thought of a remark of the Rev. Dr. W. R. Richards after his return from Mexico as I looked upon this scene night after night, and while encouraged by the number of those who have come into the light, I am with him "bur-

dened for those who are standing in the dark."

Over more hills and through more valleys we traveled, crossing an inlet of the sea with wide, steep mud banks through which coolies carried us on their backs, carefully picking our way across innumerable flooded rice fields where our path wound along the narrow slippery tops of the dividing embankments, till we reached Whang Ju, where for the first time we struck the main road between Seoul and Pyeng Yang. The Rev. Dr. Graham Lee met us here on a bicycle which drew such admiring crowds that our progress through the streets to the church was like a royal procession. Near the gate, for this is a walled city of 5,000 souls, we passed a sorcerer with two assistants, beating a drum, clanging cymbals and shaking strings of bells—a hideous din, the object of which was to frighten away an evil spirit that was making a little child ill.

Saturday was cold and windy and we traveled a hundred li to Pyeng Yang in a heavy, driving rain. The coolies and ponies had a hard time in the sticky, slippery clay. But the elements did not prevent Mrs. Lee, Mrs. Hunt, Mrs. Wells and Miss Ogilvie from meeting us at Chung Wha, thirteen miles out, nor did they deter scores of Christians from tramping several miles through the mud and rain to give us a hearty welcome. Both ladies and natives brought bountiful refreshments with them, and we had a picnic lunch of the most delightful kind in spite of the dripping skies and the fighting, squealing ponies in the inn courtyard. And so after a journey of twelve days, one on train and the little steamer and eleven in chairs, on ponies and afoot, visiting many outstations and speaking daily to crowds of Koreans, we arrived at the historic old city of Pyeng Yang.

Pyeng Yang and Beyond

PYENG YANG is the second city in Korea and the metropolis of about 4,000,000 people who live in forty-four counties of the North and South Pyeng An provinces. It boasts many historic associations, for it has been for centuries one of the leading cities of Korea and many important events have occurred within its walls.

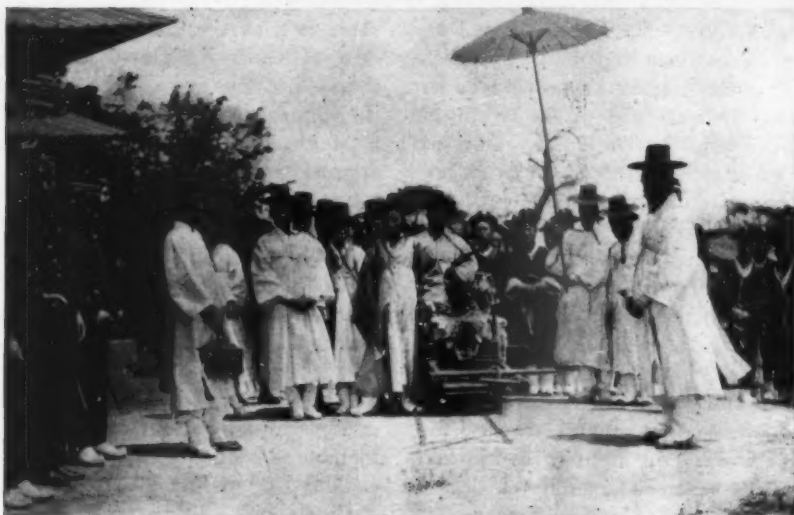
First in historic significance was the arrival of Kija, with whom it may be said that Korean history really begins. Kija was a Chinese mandarin of prominence and power in his own country who fell under the disfavor of the Emperor and at the head of about 5,000 followers took refuge in Korea in 1122 B. C. Sailing up the Tai-tong, he established himself at Pyeng Yang. Little is known regarding the aboriginal inhabitants that he found, but it is certain that the country was inhabited at that time. Kija, however, soon became the dominant force in Korea and introduced the essential elements of Chinese civilization. The dynasty which he founded lasted for seven centuries. Pyeng Yang was the capital and as such was the most famous city of the kingdom. The remains of the massive wall that Kija built can still be seen. It follows the river bank for miles and indicates a city of considerably larger size than the present one. The tomb of Kija occupies a beautiful grove on a hill near by. A stone tablet on the road below bears an inscription to the effect that those who approach on horseback should dismount at so sacred a place. There is a temple which for Korea is a very fine one, and at the foot of the hill there is another temple to the God of War.

Of the other historic associations of Pyeng Yang, the one which will probably interest the traveler most is the scene of the great battle between the Chinese and Japanese in the China-Japan War of 1894. The Japanese

were not at that time so efficiently equipped and disciplined as they are to-day, but they were so far superior to the Chinese that the conflict was rather a slaughter than a battle. The Chinese approached their enemies with all the lofty confidence which characterizes them, not dreaming but that the foe would be easily dispelled. Each officer carried an umbrella and a fan. All the precautions of warfare were sublimely ignored. With waving banners and gorgeous panoply the generals marched at the head of their stupid and ill-equipped soldiers, for it must be remembered that in China only the lowest classes of the people enter the ranks. The result was appalling. The plain near Pyeng Yang quickly became a shambles as the Japanese with hardly any loss to themselves practically annihilated their enemies.

The unsanitary condition of Pyeng Yang, a city of 80,000 inhabitants, was made worse by the superstitious belief of the people that the city was a boat and that to dig wells would make holes in its bottom so that it would sink. Just outside the city there is a ponderous stone pillar which is believed to be the anchor which holds the boat from drifting away. In these circumstances the only available water supply was the river and as that was polluted by the great number of bodies of men and animals, typhus fever and dysentery developed and swept among the poor Koreans with frightful virulence. To the inexpressible regret of all who knew him, the beloved Dr. Hall of the Methodist Mission was among those who were stricken.

The Methodists and Presbyterians are both at work in Pyeng Yang, the missionaries of the two denominations amicably dividing the territory and co-operating in the most brotherly fashion. The Presbyterians have a very large work. On the Sunday after my



GOVERNOR OF THE PROVINCE OF PYENG YANG AS HE CALLED ON THE AUTHOR WITH
A RETINUE

He first sent a present of one hundred eggs and a dozen chickens.

arrival, I looked with wonder on a congregation of 1,800 reverent worshipers where mission work was not begun till 1894, and the wonder increased when I found the whole congregation in four sections studying the Bible in the Sunday School and pouring to the number of 1,200 into the Wednesday evening prayer-meeting.

The city church, under the direction of the Rev. Dr. S. A. Moffett, is the largest in Korea with a membership of 727 and a catechumen roll of 442. One hundred and thirteen were baptized last year. The growth of the church has been attended with the difficulty of providing for the ever increasing congregation. Five suburban chapels have been set off as separate groups, and still, although a gallery providing for 200 more has been put in the church, it is filled every Sunday, and at times many are turned away. The attendance varies from 1,200 to 1,800. The number at midweek prayer meeting rarely falls below 1,000. Three assistant pastors are supported by the church. Dur-

ing the year, \$153 was given to Missions, \$15 to the Bible Societies, \$272 to congregational expenses, \$242 to educational work, a total of \$1,003. A second church was organized in 1904 and already has over 200 members. The Methodist compound also includes a handsome church, a school, and a hospital. Both denominations have an extensive country work which is really the most interesting of all.

The Presbyterians alone report for this one station, for the year 1904, 155 groups, with 3,765 members and 4,012 catechumens. Eight hundred and seventy-two adults and sixty-four children were baptized. The total number of adherents is 13,225. Including the Pyeng Yang city church the contributions amounted to \$3,369. The two general Bible and training classes were attended by 808 men, and 4,000 men were enrolled in 132 country Bible classes. The women's Bible classes in the city were attended by 729 women, and 900 were enrolled in country classes. The total enrolment of all Bible

classes was 6,437. There are now three elders, and steps are being taken to ordain five more. The Academy enrolls 72 men, all Christians. In the 45 lower schools, there are 841 pupils of whom 635 are boys and 206 girls, practically all from Christian families. The number of new church buildings provided during the year was 38, and no foreign funds were used during the year to build or support Korean churches.

Indeed the willingness of the Korean Christians to support as far as they are able their own religious institutions without aid from the foreigner is a noticeable characteristic and a striking evidence of their sincerity. They give in a way that should shame many American Christians. The average group has provided a place for worship and meets the expenses of maintaining it. We have already spoken of the Sorai and Eul Yul churches and scores of others might be mentioned. The one in Syen Chyun, the youngest station in the Mission, already raises \$800 a year. The First Presbyterian Church of Pyeng Yang cost yen 4,000. The Mission Board agreed to provide yen 2,000 if the people would furnish the other 2,000. But on a memorable February Sunday, the Christians surprised and delighted the missionaries by subscribing yen 3,000, and a few years later they actually raised and refunded to the Mission Board the remaining 1,000. As a rule, the Christians in Korea contribute as much per capita in amount as Americans give to Foreign Missions, and in meaning they give many times more, for an American believer is far better off than these tax-laden, oppressed, poverty-stricken Koreans.

The Rev. Dr. W. M. Baird writes regarding the lower school at the Pyeng Yang station compound:

"At the first meeting with the two Koreans who act with me as trustees, they

expressed doubts as to whether a school could be maintained here unless a school-house could be entirely provided and more than one-half of the running expenses assumed by the Mission. They argued the absence of any well-to-do people in the neighborhood to back their efforts. They were induced to try, however, and were themselves astonished at what they were able to do. The school began the year with no building of its own, and as its members increased the borrowed house in which they met soon became insufficient even for sitting room. The parents were greatly pleased with the changes attending its conversion from an ordinary native to a graded school. The great need of a building was discussed with the trustees, and they were asked their opinion as to whether half the necessary money could be secured from the Koreans at a public meeting. Shortly afterwards, at one of the monthly meetings of the parents, the matter was presented to them without my knowledge and they voluntarily subscribed 180 Yang (27 yen 48 sen) for a school building. Their pleasure knew no bounds. The money was invested in the building in which the school is at present being held, and they are expecting to add to the sum until they are ready to buy or build at least half of a suitable school building. Of all the other expenses of the school, aggregating yen 75 and including twice repairing their school buildings, they have borne half."

The Presbyterian Academy at Pyeng



KIJA'S GRAVE, PYENG YANG

Yang, started in 1899, now occupies a building admirably adapted to its purpose. The students are expected to be self-supporting on the Park College plan. While, therefore, there is an industrial department—farming, gardening, printing, blacksmithing and the making of the various articles used by the people of Korea—it is not strictly an industrial school, the object of this

A Reading Journey Through Korea

department being not to teach trades, but to help students to support themselves while pursuing those studies which will fit them for Christian work. Dr. Baird says:

"It has already been proved that a good class of Korean boys are willing to avail themselves of the opportunities of an industrial department in order to secure the benefits of a Christian education. This is of immense importance, because unless bright, capable Christian pupils are willing to support themselves by their labor while securing their education, it would be necessary, unless we wish the peril of an illiterate ministry and an illiterate church, either that the future leaders and preachers should be supported by the church, native or foreign—a process tending to pauperization—or else that we would have to look only to



GROUP OF PYENG YANG MISSIONARIES AND
A TYPICAL MISSIONARY RESIDENCE

the sons of the rich for our future leaders, a class from which ministers do not mostly come in any land. Self supporting pupils on mission fields have been so rare in the majority of cases that the support of boys and young men at foreign expense has usually been thought necessary. I am profoundly convinced that the effect of this system has been pernicious in many cases. I therefore record as one of the greatest joys of the year the conviction, long held as a hope, now known to be a fact, that Korean Christian boys are willing to lay aside their aversion to work and the natural pride of the scholar class and earn for themselves an education by hard, disagreeable labor."

Each pupil in this department works half of each day, for which he is given his food. His clothes and books he provides himself. Several of the boys have taken an apprenticeship in the pressroom, and can show considerable

knowledge of the printer's trade, besides 11,150 sheets of the Sabbath-school lessons, letters to churches, hospital notices, etc. The other work done by the boys has included working out by contract, road-making, teaching in the lower schools, janitor and other service for the school, bookbinding, hat-making, making straw rope and straw shoes, preparing materials for the academy building, copying characters for the Sabbath-school lessons, etc. In all the work of the Academy, the minimum of expenditure has been maintained, and the spirit of self-dependence fostered in every way. In meeting the general expenses of the school the financial coöperation of the Koreans has been secured. Contributions have been received from twenty-one churches, and several groups are yet to be heard from. Pupils who do not work pay 150 cash per month as tuition. There are no dormitories, but pupils are required to board at homes approved by the missionaries. Thus far good board has been secured for 1,610 cash per month. This manual labor department now furnishes support to about half the pupils. The department is wholly self-supporting in



PYENG YANG CHURCH

This church seats 1,800 and is the largest in Korea.

a neat building provided by Mr. S. S. Davis of Rock Island, Ill.

The local control of the school is vested in an executive committee, consisting of the principal of the Academy, two other missionaries and two



OLD AND NEW IN KOREA

Elders of Pyeng Yang church and most famous Buddhist temple.

Koreans chosen by the station. The plan contemplates the joint coöperation of foreigners and natives in the development of the school and looks forward to the time when, like all the work, it may be turned over to the Korean church for support and control. A curriculum covering five years has been adopted, and with it a graded course of six years for the primary schools, so that their pupils may be prepared for the Academy. The course of study for the primary schools was sent out to all the country schools as a model. Believing that the character of inducements held out to pupils will materially affect the character of the schools as Christian or otherwise, secular inducements, such as the teaching of English, teaching of trades or professions which would open up the prospects of tempting worldly positions, have not been offered.

The students are eager to study. The average academic work is good

and their speaking shows marked ability. All are professing Christians and their participation in religious work shows that many of them are heartily in earnest. Their school prayer-meeting is usually full of life. They take part in five country Sunday schools, besides two in the city. They go into the street on Sunday and invite strangers to church. They visit the aged and sick, reading and praying with them and teaching them to read, and in various unostentatious ways show their zeal. They have printed at their own expense 5,000 copies of a sheet tract written by one of their own number, which they distribute on the streets.

The education of girls is not yet so well developed. But there are several primary schools and a boarding school has recently been started. The difficulties are greater than with boys owing to the Korean feeling that girls are not worth educating. "What is



VILLAGE BETWEEN PYENG YANG AND SEOUL

woman in Korea!" bitterly exclaimed a woman to a missionary who was urging her to send her daughter to the mission school. "What is woman in Korea! After the dogs and pigs were made, there was nothing left to be done, so woman was created. Lowest of the low!" The Christians, however, are quicker to see the need of education for their girls and as the ideals of the Gospel become known, new ambitions are stirred.

The new building of the Caroline A. Ladd Hospital, the gift of Mrs. Wm. S. Ladd of Portland, Oregon, is not yet completed. But a large medical work has been carried on for nearly a decade by Dr. J. Hunter Wells. The number of patients treated last year was 14,507. The handsome new hospital will soon add greatly both to the attractiveness and the efficiency of this beneficent work.

In building their houses, the missionaries have wisely conformed as far as practicable to native ideas. The residences are as comfortable as could reasonably be desired. The academy,

the church, and the hospital are admirably adapted to their purpose. Yet the exterior lines are in such harmony with the native buildings about them that a stranger on the hill a quarter of a mile away would hardly recognize them as foreign at all. There is nothing obtrusively alien in their appearance, nothing to suggest that Christian institutions are essentially exotic. They look as if Christianity had made itself very much at home in Korea, had taken root in native soil and become part of the country. The buildings are enough better than the purely native ones to be an object lesson to the people of the possibilities of their own style of architecture, enough superior to suggest that religion should have worthy visible form. But at the same time they are within the range of a legitimate expectation as to what the native church can ere long do for itself.

North of Pyeng Yang, the scenery becomes even more striking, the mountains higher, the valleys narrower, but as elsewhere very fertile. Syen Chyun, 100 miles distant will well re-

pay a visit. The hardships of travel prior to the completion of the railway were strikingly illustrated by the Rev. C. A. Clarke and the Rev. C. E. Kearns, the latter accompanied by his wife and child, in a trip between Syen Chyun and Pyeng Yang in 1902:

"It rained steadily for a week before starting. Horses were almost unobtainable and both horsemen and coolies were very unwilling to go. The rivers were up to our chins, and we not only had to ford them ourselves, but induce frightened natives to do so at infinite expenditure of money and persuasion. The horse that carried the food boxes and cots fell behind, and we were obliged to eat anything we could get and sleep on the floor, Korean fashion, in wet clothes and devoured by insects. Most disheartening of all was the sight of the baby slowly wasting away from starvation and spurring us to redoubled efforts to get speed out of exhausted men and horses. The pouring rain and flooded streams made fast traveling, or any traveling at all, very nearly impossible. In one place we waded water and mud to our waists for five li. This was especially hard on the chair coolies, who had to keep the poles on their shoulders the whole distance and could not put down the chair to rest. In spite of all obstacles, we made the hundred miles in five days."

When, however, the weather is

pleasant, as it often is, these northern regions are exceedingly interesting. The Chang Syung and Syek Tong regions abound with high mountains and deep valleys. Some of the villages are of Alpine picturesqueness from a distance. Kwallondong, for example, nestles in a gorge that would make it famous if it were more accessible, while Kwen Myen lies cosily in one of the most lovely valleys in the world.

At Syen Chyun, the traveler will find another group of Presbyterian missionaries. The station was not organized until 1901, but already it reports 61 out-stations or places of regular meeting, 1,027 communicants, 1,646 catechumens, 4,537 adherents, 367 baptized members and 740 catechumens received during the year. In the city church there is a baptized membership of 130, a catechumen roll of 147 and a total of 500 adherents. Probably ten per cent. of the people of the town are now Christians.



KOREANS MOVING THEIR DEAD

They do not leave them when changing residence but exhume the bodies.

The Japanese in Korea

The conduct of the Japanese in Korea has been on the whole good, Mr. Angus Hamilton indeed abuses the Japanese without stint, declaring that they "committed social and administrative excesses of the most detestable character;" that "their extravagant arrogance blinds them to the absurdities and follies of their actions, making manifest the fact that their gloss of civilization is the merest veneer;" that "their conduct in Korea shows them to be destitute of moral and intellectual fibre;" that "they are debauched in business, and the prevalence of dishonorable practices in public life makes them indifferent to private virtue;" that they are sunk in "commercial and social degradation;" that "their sense of power is tempered neither by reason, justice, nor generosity;" that "their existence from day to day, their habits and their manners, their commercial and social degradation, complete an abominable travesty of the civilization which they profess to have studied;" that "the Japanese merchant is a rowdy," and the Japanese coolie "impudent, violent, and, in general, an outcast more prone to steal than to work."

But the Japanese may console themselves by reflecting that in being the objects of Mr. Hamilton's choler they are in good company, for he criticises almost everybody else in Korea. He loses no opportunity to sneer at everything American. He even reviles his own countrymen and nation, affirming that British merchants are characterized by "apathetic indifference;" that the British "no longer show the enterprise and initiative which formerly distinguished us;" that "we are no longer the pioneers of commerce, nor have we the capacity and courage of our forefathers." And he ridicules "the follies of the Imperial Government (British), the unreasoning prejudices and foolish

blundering of the Foreign Office," "the drifting and vacuous policy of Lord Salisbury," and concludes his tirade by declaring that "it seems almost as if the British merchant were so bent upon his own damnation that little could be done," and that "unintelligible inaction characterizes British policy there as elsewhere."

As a matter of fact, the Japanese, while far from perfect, are a distinctly superior element in Korea. Their colony in Seoul, which numbered about 5,000 souls before the war and which has rapidly increased since, is the cleanest section of the city, and the same thing might be said of almost every Japanese colony in Korea. It is true that they do some exasperating things and that the Koreans and sometimes their foreign friends have occasion for indignant protest. But there never was a worse Augean stable to be cleaned out than they found in the land of the Morning Calm and the situation required decisive measures. Of course the corrupt official class more or less secretly hates the Japanese and hopes for the triumph of the Russians, for the Russians did not interfere seriously with the old order but were quite willing to let every vicious magistrate and court minister neglect and rob and abuse his people provided he recognized Russian supremacy. Russia in Korea means abundance of foreign gold, the continuance of profligacy, misgovernment, and filth, and in general the policy of *laissez faire*.

The Japanese on the other hand are reformers in Korea. They do not always do things after Western fashion. They are Oriental themselves and their moral standards are not ideal. But they insist on efficient government, on the enforcement of law and on the security of life and property. The magistrates, finding their corrupt practises interfered with and their ex-

tortionate gains cut off, raise a great outcry and the whole swarm of parasites who live off of them join in the clamor. The common people become resentful because the Japanese compel them to work on the roads, railways, docks, and other public improvements which the Japanese are rapidly making all over Korea. The Japanese usually pay for what they take, but the Korean interpreter or magistrate sometimes steals the money so the people do not get it. Besides the indolent Korean does not like to be hustled and his resentment bursts into fury when he is forced to clean his filthy alleys and adopt ordinary sanitary precautions.

An anxious missionary writes from Pyeng Yang:

"With the advent of many Japanese, the coming of the railroad, the confiscation of land and houses for the right of way, the wholesale purchase of land and houses by Japanese merchants and others, the injustice of the Korean Magistrate, his apparent alliance with the Japanese to force Koreans to sell at great loss, the indefiniteness of Korean deeds, the lack of a system for recording deeds, the high-handed measures of Japanese and French and the Korean officials, many complications over property questions arise. The Japanese are buying property right and left in the city, and outside the city and particularly in the May-sung or old site of Kija's capital where the railroad is to run and where supposedly the railroad yards and station are to be and where the new Western Palace stands.

"The expectation is that a large city is to spring up there. The Japanese have staked off their purchases, marking the stakes as defining Japanese property. The railroad men have run the line for the road through growing crops and houses and on either side of it have marked off a large "concession" of hundreds of acres containing the best land and best houses in the Province. Within this concession, the land and 400 houses have been condemned and the people are ordered out by the Japanese and Korean officials and told to look to the Korean Government for pay. The people are being paid for their houses through the Korean Magistrate and although not treated impartially are, on the whole, paid

a pretty fair compensation. I have not heard of anyone having been paid for land or crops, but on the contrary apparently reliable reports say that within this concession the Magistrate himself is buying up land at a cheap price and selling it to the Japanese, that the Dai Ichi Ginko men are buying up land and that the Japanese are ordering the people off the land and out of the houses.

"The people are highly enraged and see no hope of redress. They do not understand what is being done, cannot trust their own officials, are driven out of house and land and lose their crops. Ignorant and helpless, they are the victims of all kinds of sharpers and when they appeal to the law for justice find the officials apparently in league against them and growing rich off their plight.

"Outside of this 'concession,' also, the Japanese have bought hundreds of fields and the French have bought some. The latter with high-handed measures forced the people who had houses on their property to tear them down under threats of exacting a high rent for the same. This produced intense indignation."

In like manner, an American writes from Taiku that the Japanese are buying all available land sites and are making improvements on every side. "They are transforming the place with bank, post office, stores cropping up like mushrooms everywhere, a regular settlement laid out outside the north and east gates with broad, straight streets, having razed a whole Korean village that stood in the way, and now they are tearing down the city wall in one place to put a street through."

The fact is that the Japanese have taken possession of Korea and they are reorganizing every department of it in accordance with their own ideas. Quite naturally, such a process of reconstruction involves more or less of irritation and no doubt many individual cases of hardship, but the outcome is sure to be the great improvement of Korea. At any rate, the new era cannot possibly be worse than the old.

The Russo-Japanese War

IT may be well to pause at this point and gain an understanding of the real issues of the war between Russia and Japan which has so suddenly brought Korea into world prominence and which makes the land of the Morning Calm the vital point in large questions affecting not only the future of Korea but of all northern Asia. The motives of the contending powers are easily discerned.

The key to Russia's policy is desire to reach the ocean, by which alone an ambitious modern nation can make its power felt in distant lands both in trade and in war. A glance at the map will indicate what plans this necessarily forces upon Russia. On the north and west of her European possessions, the only practicable point, excluding the frozen Arctic, at which she touches the sea is on the Baltic. But in order to reach the open ocean by way of the Baltic she must run the gauntlet of Germany, Denmark, Sweden, Norway and Great Britain. For war purposes therefore Russia is virtually shut off from the North Atlantic since the comparatively narrow outlet of the Baltic could be blocked at any time by other nations, several of which might be hostile at the time of Russia's greatest need.

The only other route by which European Russia can reach the ocean is the Black Sea. But here the outlet is through the narrow Bosphorus and Dardanelles. Hence Russia's age long ambition to obtain Constantinople. But Turkey holds that strategic base. Russia would long ago have forced out of it the alien Moslem if it had not been for the opposition of other European powers. The reason for the opposition is quite intelligible. A great military and naval power entrenched at the Dardanelles would command unobstructed access to Greece, Austria, Italy, France, Spain, the whole of

northern Africa, Asia Minor, Palestine, the Island of Cyprus, and the entrance to the Suez Canal which Great Britain jealously guards as the gateway to India. And so the bloodiest monarch in the world sits secure in his palace overlooking the beautiful Bosphorus because, bad as he is, Europe would rather have him there than the dreaded Slav.

Thwarted by water, Russia is making determined but quiet effort not only to influence the Sultan but to obtain a foothold at the eastern end of the Mediterranean. She is manifesting great interest in railroad building in Palestine and Asia Minor. M. Victor Berard of Paris characterizes the French and English lines constructed between 1856 and 1886 as railroads of penetration, the German lines begun in 1886 as railroads of transit, and the Russian lines as railroads of occupation. The concessions that Russia has wrung from the Sultan throw a strong light on her politico-military ambitions in this part of the world and her determination to have all needful facilities for promptly sending troops where they can do the most good in an emergency. She has obtained the exclusive right to build and operate all railroads in the vilayets of Trebizonde and Erzeroum and the promise that only Turks shall be given the rights to construct railroads in the vilayet of Sivas. As Trebizonde is the nearest port to Armenia, Erzeroum, a powerful military and commercial center of the interior on the direct road from Tiflis and Kars, and Sivas the converging point of roads from Erzeroum on the east, Samsoun on the Black Sea on the north, Angora and Constantinople on the west, Kharpout and Mardin on the southeast, Marash and Bayas on the Gulf of Alexandretta on the south, and Konia on the south-west, the strategic significance of Russia's con-

cessions is easily understood. As M. Berard truly says:

"Russia compels in this way the future possession or the surveillance of all the lines necessary for the occupation of Great Armenia. She does not demand the immediate concession of the smallest piece of line. She is methodical in her enterprises."

While any one can see that the French buildings in Jerusalem are more imposing than any purely religious purpose necessitates, the Russian quarter is such a veritable fortress in size and strength, and the lofty Belvedere Tower which crowns the Mount of Olives is so unmistakably adapted to military signaling for nearly all that part of Palestine, that no one doubts that Russia is preparing for a day when she expects, to use Napoleon's phrase, that "Providence will be on the side of the heaviest battalions."

Another route by which Russia hopes to reach the sea is through Persia. That weak and decadent people is rapidly falling into the hands of the Russians. The priests of the Orthodox Greek Church have been for years quietly working among the members of the old Nestorian Church whose lot has been an unhappy one under the rule of the arrogant Moslem. To these oppressed people the Russians offered shelter and protection if they would enroll themselves in the Holy Church. Persecuted and poverty-stricken, it is not surprising that the Nestorians responded to the invitation and that today practically the whole of that ancient sect, except that part of it which had become Protestant under the influence of American and English missionaries, has been received into the Russian Church. Under the pretext of caring for the multitudes who have thus come under her protection, Russia is silently but powerfully strengthening her influence in Persia. Probably the weak Shah would have yielded his all ere this if it had not been for the vigilance of other European powers.

The British Minister succeeded in inducing the Shah to promise that no concessions should be given to foreigners to build railways in Persia, but while the English were congratulating themselves that their minister had thus check-mated the Russians, the wily Slav obtained from the Shah a concession to construct a carriage road from the Russian frontier to Teheran. This appeared innocent enough. But lo, when the carriage road was completed, it proved to be so carefully constructed that it was virtually the graded bed of a railway, and doubtless investigation, if it were permitted, would disclose the rails and ties waiting at some convenient place beyond the border. In order not to be caught napping, Lord Lansdowne, the British Minister of Foreign Affairs, has publicly declared that Great Britain could not permit any other European power to intrench itself on the Persian Gulf, the British holding that this policy is imperatively demanded by their interests in India.

But while Russia has not abandoned her purpose in any of these directions, she has of late years expended her chief energies on the more colossal effort in the farther East. Russian statesmen long ago saw that the Pacific Ocean was to be the arena of world events of stupendous significance to the race.

As I have said elsewhere,* her territory in Siberia already touched the North Pacific and partly that she might develop this vast region but primarily that she might have a highway through it to the great ocean which lies beyond, Russia in 1891 began the construction of the Trans-Siberian Railway. The most southern point of Russia on the Pacific Ocean at that time was Vladivostok, which had been founded in 1860. This was therefore made the terminus of the line and rapidly and strongly fortified. But Russia, was

*"New Forces in Old China," p. 179.

not content with a harbor which is closed by ice six months in the year. Moreover Vladivostok is not upon the open Pacific but upon the Japan Sea, and from this Sea there are practically only two outlets—Tsugaru Strait, 424 miles eastward, and Korea Strait, 600 miles southward. But the former is a narrow passage between the two largest islands of Japan, Hondo and Yesso, while the latter, though 120 miles wide, is bordered on one side by Japan and has the Japanese island of Tsushima in the middle of it. In other words, the Japan Sea is for all naval purposes Japan's Sea and it would be difficult for a fleet of any other nation to get in or out of it without her consent.

Naturally, therefore, Russia began to press her way southward through Manchuria, that great province of China whose southern end is washed by the Yellow Sea. China's resistance was no match for Russian diplomacy and rapid progress was being made when the China-Japan War broke out in 1894. The Japanese made short work of the Chinese and in November, after a short and brilliant campaign, they captured Port Arthur. April 17, 1895, the treaty of peace was signed at Shimonoseki. This treaty stipulated among other things that Korea should be absolutely independent but that the Liao-tung Peninsula, as well as Formosa and the Pescadores, should be ceded to Japan and an indemnity of 200,000,000 taels paid.* Ostensibly in the interest of the integrity of China, but really in the interests of her own ambition, Russia persuaded France and Germany to join her in notifying the Japanese Government, April 23, that "it would not be permitted to retain permanent possession of any portion of the mainland of Asia." The solicitude of Russia for the integrity of helpless

China was quite touching, but it did not prevent Russia from making one encroachment after another upon the coveted territory until March 8, 1898, she peremptorily demanded for herself, and March 27 of the same year obtained Port Arthur, including Talienswan and 800 square miles of adjoining territory.

Grim significance was given to Russia's action by the prompt appearance at Port Arthur of 20,000 Russian soldiers and 90,000 coolies who were set to work developing a great modern fortification and how well they builded all the world now knows.

As it was expedient however, to have a commercial city on the peninsula as well as a fortification, as the harbor of Port Arthur was not large enough for both naval and commercial purposes, and as the Russians did not wish anyway to make their fortifications accessible to the rest of the world, they decided to build a city forty-five miles north of Port Arthur and to call it Dalny, which quite appropriately means "far away." Most cities grow, but this was too slow a method for the purpose of the Tzar, and therefore, a metropolis was made to order as a result of an edict issued by the Tzar, July 30, 1899.

The harbor at Dalny is an exceptionally fine one with over thirty feet of water at low tide so that the largest vessels can lie along the docks and transfer their cargoes directly to trains for Europe. The boom cities of the American West must yield the palm to this boom city of Northern Asia. In 1899, there was practically nothing at Dalny but a wretched Chinese village. But by 1903, great piers had been constructed; enormous ware-houses and elevators erected; gas, electric light, water and street-car plants installed; wide and well-sewered streets laid out; and a thoroughly modern and handsome city planned in four sections, the

*Asakawa, "The Russo-Japanese Conflict," p. 74 sq.

first of which was to be administrative, the second mercantile, the third residence and the fourth Chinese. The Russians spared neither labor nor expense in the construction of this ambitious city, which in 1904 already had a population of over 50,000 and represented a cash expenditure of \$150,000,000.

Doubtless the Tzar was sincere in his desire to make Dalny a free port, but the history of Russia's dealings with outsiders makes it not uncharitable to suspect that the port would have been really free only in so far as the interests of the Siberian Railway might require and that the line of freedom would have been so closely drawn at the city limits that the vaunted liberty would not be worth much to any but Russian subjects. Russian policy in Asia is not philanthropic.

As for the alleged benefit to the Chinese from Russian occupation, M. Gerrare says:

"It is true that some thousands of coolies from Chefoo have found occasional remunerative employment in constructing the railways, building forts, barracks, and houses; but these are not resident, are no part of the population of Manchuria, and the purchasing power of the people has not been greatly increased by the money Russia has expended there. Manchuria has the railway, but enormous tracts of fertile land have been thrown out of cultivation; thriving towns and villages too numerous to count have disappeared entirely; the junks are off the rivers, trade is at a standstill, industry is dead, the robber bands have increased in number and infest the countryside so that travel into the wilder parts is no safer than it was previous to the imposition of the Russian regime."*

The Russians soon found however, that when the wind was from the south-east the harbor of Dalny was not a safe anchorage. So at vast expense they constructed a break-water. When it was completed the water within was quiet indeed, but lo, in cold weather it froze, so that the Rus-

sians to their intense exasperation found themselves thwarted again in their desire to have an ice free port at all seasons of the year. Where else could they find one? Manifestly they could not find it on the China side, for the next harbor in that direction is Newchwang which is also ice-bound in winter. Beyond that is the Imperial Province of Chih-li, which of course China could not yield, nor is there any good harbor on that side until Chefoo is reached, and Chefoo is in the Province of Shantung which Germany had already preempted. There was but one place to which the Russians could turn and that was south-eastward to Korea, which possessed several excellent ice-free harbors, and which was plainly too weak to maintain its independence. Moreover, Russia felt that Korea was necessary not only for this purpose but for free communication both by land and sea between the two fortified ports of Vladivostok and Port Arthur, for the peninsula forms a great wedge between those two cities. It was evident that a hostile power in Korea could easily cross the border and break the railway lines in Manchuria, and that it could also prevent the passage of Russian war vessels through the Korea Strait. The Russians therefore felt that Korea was indispensable, not only to their naval and commercial purposes in the North Pacific, but to the protection of their interests in Manchuria.

Russia always prefers to gain her ends by peace rather than by war and so she promptly began to strengthen her interests in Korea by diplomatic means. April 25, 1898, as a salve to the wounded feelings of the Japanese and in order to leave herself free to consolidate her power in Manchuria, she had entered into an agreement with Japan by which both powers promised to respect the integrity of Korea and not to maintain there more than 800 soldiers. This agreement now pre-

*"New Forces in Old China," p. 180.

**New York Journal of Commerce, July, 8, 1903.

vented Russia from adopting a policy of open aggression in Korea. However, a little matter like a solemn promise never disturbs Russia where her interests are involved. So she proceeded to get all she could without an open rupture. At this point, the friendship of France came in handy. France has no independent ambitions in Korea, but she is in close league with Russia, doubtless with substantial rewards elsewhere in mind. So Russia endeavored to obtain through her ally what she could not so easily obtain directly. Frenchmen were placed in all possible official positions in Korea and as the Emperor was controlled by the Franco-Russian party; the Russians secured in this way a number of substantial advantages.

This scheme proved very handy in furthering Russia's desire to secure an entrance to Korea by railway. July 4, 1896, a French company obtained a concession to construct a line from Wi-ju to Seoul. The company failed to carry out its contract to begin work within the period specified, and in June, 1899, the company waived all its rights on condition that the Korean Government should build the road and use only French engineers and materials. Everybody knew that the monarch of Korea had neither the inclination nor the money to build railroads, and it was understood that Russia was behind this plan, and that Russian funds would enable him to execute them, unless it should finally become practicable for the French to build the road after all. It was significant at any rate that the French minister was looking after the surveys. Wi-ju being on the border of Manchuria, Russia would have in this line direct entrance to Seoul from the north, and could get her troops easily and quickly into the capital.

At one important point, however, they were balked. Repeated efforts

were made to replace Mr. McLeavy Brown, the Inspector-General of Maritime Customs, with a man who would manage the finances of Korea to suit Russian interests, and who would not object to the proposal to relieve the monetary embarrassments of the Emperor by a French loan of 5,000,000 yen, to be secured and repaid, interest and principal, by the sympathetically managed customs. The Korean officials were more than willing to have a customs inspector who would be willing to give them an opportunity to speculate. But the British and American legations promptly and significantly advised the Government that the dismissal of the incorruptible Brown would not inure to the advantage of Korea, and they so vigorously protested against the virtual mortgaging of the Empire to France and Russia, that, although the papers had actually been signed, the deal was quietly dropped.

The Franco-Russian schemes were materially aided by the Roman Catholic Church in Korea. It is represented by one bishop, thirty-nine priests and twenty-four unordained workers, all French, and under La Société des Missions-Etrangères of Paris. There is a magnificent cathedral in Seoul, the most splendid and commanding edifice in the entire capital, and throughout the Empire there are sixty-one schools of various grades and a Catholic population of 42,441. Bishop Mutel is one of the ablest men I met in Asia. The relations between the French political plans and the French Catholic Mission are very close. The Legation and the missionaries work together so openly that the typical priest is commonly believed to be a quasi-political French emissary. In this powerful hierarchy therefore Russia has no contemptible reenforcement.

A more direct method, however, was through the most powerful woman in

the Empire. By that combination of flattery and adroitness in which the Russians are adepts, they cast the spell of their influence over the Queen, a woman of unusual force and dignity of character, and "the friend of progress, civilization and reform."* If it be thought strange that such a woman should have allowed herself to be made the tool of the Russians, it must be remembered that she could not see all the ulterior purposes or the significance of Russian domination and that the wily Russians are so skilful in their management of Asiatic peoples that they usually make themselves more popular than their rivals. At any rate, the best and ablest woman in Korea became the friend of Russia against the Japanese. Something of a diplomat herself and aided by the astute counsel of the Russian Minister, things began to go Russia's way.

The Japanese had indeed insisted that their war with China was really waged for the integrity of Korea and after their victory, they had solemnly proclaimed its independence. But as compared with other nations they felt that their interests in Korea were greater, and they were not at all disposed to acquiesce in Russia's schemes. The war had given them the upper hand and they proposed to keep it. They officered and drilled Korean troops, filled public posts with their own men and vigorously pushed their own plans.

"Realizing that in the patriotic and brilliant queen they had to meet one who would not readily submit to their plans for the Japanizing of Korea, they objected to her participation at all in the affairs of government, and were promised, under compulsion we were told, that these orders should be obeyed. Naturally this was not done, and the Queen continued to be a source of confusion and rock of offense to them and their plans."**

Furious over the advantage which their foes were thus obtaining, the

Japanese began to plot with the Queen's bitterest enemy, Tai Won Kun, the father of the King, and on Oct. 8, 1895, they committed the blunder as well as the crime of assassinating the Queen. A reign of terror followed. The panic stricken King became abjectly helpless in the hands of the Japanese party, who proceeded to run things with a high hand.

A party of Koreans and Russian sympathizers matured a plot for the rescue of the King, who was a virtual prisoner in his own palace. Spies and traitors made it known and the would be rescuers were met by soldiers who shot them down without mercy. At the request of the American minister, two of the missionaries, the Rev. Dr. Underwood and Dr. A. R. Avison together with Mr. Hulbert, had gone to the Palace in order to protect the King if possible from personal violence in the melee that was sure to follow. His Majesty welcomed them with pathetic eagerness. The missionaries were the only men he could trust. Moreover he believed that his enemies would not dare to molest Americans, so that he felt safer when they were beside him. He sat close to them during the weary, anxious hours, and after the sound of the firing had died away His Majesty leaned his head upon Dr. Underwood's shoulder and the King of Korea slept the sleep of exhaustion in the arms of a missionary!

"For a long time after the death of the queen, nearly seven weeks, Americans; one or two at a time, were asked to be at the palace every night, as it was thought that with foreigners there as witnesses, the conspirators, whoever they might be, would hesitate to commit any further outrages. There is little doubt that had they thought it necessary to commit regicide, the lives of the witnesses would have been sacrificed as well, but Easterners stand in considerable fear of the wrath of the Western nations, when their citizens are killed, and no doubt the chances of violence to His Majesty and the Crown Prince were somewhat diminished by the presence of the missionaries, who night after night, two and two, left the congenial task of preaching the gospel of peace to insure the continuance of it (or

*Mrs. Underwood, p. 146.

**Mrs. Underwood, p. 146.

that small fraction which at that time was left to poor Korea).*

But after four months of this humiliating bondage, the unhappy King suddenly succeeded in effecting a startling coup d'etat.

"Wearied and sick at heart of affairs of state, his Majesty retired to the women's apartments, where he spent his entire time, escaping thus to some extent the detestable espionage of his enemies, who delegated two elderly women, one the wife of the Tai Won Kun, and another, whose duty it was to watch his majesty in turn, one by day, the other by night. Their vigilance was, however, in some way sufficiently eluded so that a plan for the royal prisoner's escape was arranged with two of the palace women, which was successfully carried out as follows:

"On a certain birthday festival, both of the duennas who, as was said, took turns, watching and sleeping, were invited to celebrate with the king, and to partake of a great feast, with plenty of wine and prolonged amusements. All night the king's watchers revelled, both falling into a heavy sleep before dawn. This is the story, but I like to think that as one of the women was probably the king's mother, her heart was tender towards her unhappy son, and that she purposely relaxed her watch. It would gild a little the long dark tale of all that preceded to find a touch of sweet human affection right here. At any rate, when every one in the palace was off guard, supposing the King and Crown Prince asleep, they entered a couple of women's chairs which were waiting. The bearers of these chairs had been specially selected and paid with a view to their carrying two, and thought nothing of it, as the palace women often went out to their homes in this way. So in each chair a woman sat in front of its royal occupant, screening him from view should any one glance in. The sentinels at the gate had been provided with hot refreshments and plenty of strong drink, and were so fully occupied that the chairs with their valuable burden passed out unnoticed and unhindered. They were expected at the Russian Legation, where 160 marines from the port had just been called up, and there they speedily made their way, arriving at about seven or eight in the morning of February, 11, 1896.

"This meant the downfall of the usurpers. With the King's person went all their claim to authority and power, and it also meant that Japanese influence in Korean affairs was over for a time, and that the country had been almost thrown into the arms of Russia, by the short-sighted policy of the minister who had desired to establish the prestige of Japan."**

The King remained at the Russian Legation for a year. Of course the Russian Minister gave him a hearty

welcome and of course also he was not slow to avail himself of the opportunity which was thus afforded him. There was indeed a great pretense of delicacy and disinterestedness. Indeed it should be said that men of other nationalities in Seoul quite generally gave the Russian Minister credit for modesty and forbearance and even criticized him for not taking fuller advantage of his opportunity. However events soon showed that Russia was not losing much. The grateful monarch was easily persuaded to agree to a convention, which was signed in Moscow, June 9, 1896, recognizing and organizing Russian interests in Korea. This was followed April 28, 1896, and therefore while the King was still at the Russian Legation, by a concession giving a Russian company the monopoly for twenty years of the lumber region in the Mu-san district on the Tumen River and on the Island of Uinung in the Japan Sea. The concession provided that the King should receive a royalty of twenty-five per cent. of the annual profit and that at any time within five years after the work had been begun the company might cut lumber in the valley of the Yalu. January 1, 1901, this time limit was extended to twenty years.

After the Emperor returned to his own Palace, or rather to a new one which he built, for a Korean ruler will not live in a palace where the death of his predecessor or consort has occurred, valuable concessions followed rapidly. The Emperor is a chronic bankrupt and no serious difficulty was encountered in inducing him to exchange privileges which meant nothing to him for Russian gold. A concession was soon obtained for mining coal in Hangyondo, and, April 20, 1900, for whale fishing off the southern coast. With the utmost suavity the Russians represented the need of some place on shore where the oil could be tried out.

*Mrs. Underwood, p. 156.

**Underwood, p. 174-175.



THE JAPANESE LEGATION AT SEOUL

The unsuspecting Emperor agreed. But since whales were made no such buildings had been erected for trying out oil, and it soon became apparent that under the guise of that innocent-looking concession, the Russian Bear had laid a massive paw on a strategic point on the southern end of the peninsula.

Masampo however was the spot which they were most eager to secure. The bay is on the southern coast, opposite the island of Koji which protects it from the outside. It is a superb harbor, one of the best on all the North Pacific, perfectly sheltered and spacious enough to accommodate a whole fleet.

Such a port could be made a fortress of the first magnitude and would give to its possessor the command of all southern Korea and a clear passage through the Korea Strait.

In May, 1899, the Korean Government was led to make Masampo a treaty port. As foreigners have the right to purchase land within a radius of three miles from a treaty port, the Russian Minister, M. Pavloff, appeared on the ground the very month that the port was declared open, staked off a strategic line of generous proportions and informed the local magistrate that

the Russians would take it for a dock and for coaling sheds for a Russian steamship company. Imagining himself secure, he sailed for home on furlough and it was not until July that M. Stein, the legation interpreter, arrived to complete the purchase. To his consternation, he found that the Japanese had already bought the tract direct from the Korean owners. A stormy time followed. The Russian chargé lost his temper and made angry and vehement demands upon the Korean Government to cancel the sale and let the Russians have the site. But the Government, advised by the Japanese, was obliged to reply that the land having been purchased in a regular way and in accordance with law from its legitimate owners, it could not interfere. Demands upon the Japanese Minister, Mr. Hayashi, to order or persuade the buyers to sell the whole or at least a part of the tract were of course equally unavailing. Then bribery and threats were tried with the local magistrates at Masampo, but this course accomplished nothing more than a temporary withholding of the deeds. Furious at finding all other means futile, the Russian chargé on September 14 notified the Korean Government that if the Japanese contract was not can-

celled the Russian Government might be obliged to take steps to protect its interests. October 4 he threatened to seize the desired land. The Korean Government, braced by the Japanese Minister, remaining firm, March 16, a Russian squadron appeared at Chemulpo and was given a significantly ostentatious reception by M. Pavloff, who had recently returned to his post. On the 18th, the Korean Minister of Foreign Affairs signed a lease by which the Russians obtained several other tracts of land at Masampo. The Korean Minister also gave a pledge that the Island of Kojedo near Masampo should not be alienated to others. The Russians continued to buy every available spot within the three-mile limit and once they were on the point of securing a large tract beyond it. The Japanese however promptly and vigorously warned the Korean Government that this would not be tolerated and the Russians withdrew. In May, 1900, they tried to lease Tja-pok on the inner shore of Masampo, but again finding the Japanese had gotten ahead of them they leased Pankumi on the outer shore and began to improve it as a base for the Russian navy. Meantime the Japanese had retained the most valuable site which they had originally secured and had added to it several other tracts, including one of forty acres, in the summer of 1901.* Thus the Japanese and the Russians were face to face at this important port. If the Japanese Minister, M. Hayashi, had not been so alert and determined, Masampo would undoubtedly have fallen wholly into the hands of Russia and would have become a fortified base of such strength as to give Russia control of southern Korea and the command of the Korea Strait.

Thus thwarted in the south, the Rus-

sians again turned their attention to the north. April 3, 1901, the Emperor was induced to promise not to grant any further mining concessions to foreigners, and that if the right to operate the Korea household mines should be given to any foreigner at all it should be to a Russian. It was also agreed that if any foreign capital was borrowed for the construction of the railroad from Seoul to Wi-ju it should be from Russia.

The timber concession in the Yalu, however, provoked the sharpest controversy and did much to intensify the strain. The concession to which we have already referred had been almost forgotten. Only a few trees had been felled at Mu-san and almost nothing had been done at Uinung. But it now became apparent that the innocent-looking clause regarding the optional right to monopolize the lumber interests in the valley of the Yalu was the prize that the Russians were really after. April 13, 1903, the Korean Government was informed that the company would now avail itself of its right to operate on the Yalu and that Baron Gunzburg would represent the company in Seoul. What that meant soon became clear. The innocent ruler thought that he had simply granted permission to fell some trees, but the Russians promptly began to project military roads through the water-shed drained by the Yalu River and the tributaries, thus bringing a large part of Northern Korea into direct connection with their military base across the frontier. Under the pretext of protecting the property which they had thus acquired and also the workmen who were employed, Russian soldiers were sent across the Yalu. The harbor of Yong-am-po, near the mouth of the river, was a long distance from Mt. Paik-ma where the timber was being cut. But it was capable of being made a good harbor. It controlled the

*Asakawa, "The Russo-Japanese Conflict," p. 274-277.

valley of the Yalu and it might be made a point of junction between the Trans-Siberian Railway and the Seoul-Wi-ju line. So in May (1903), Russian soldiers in civilian dress quietly entered Yong-am-po together with a large number of Korean and Chinese coolies and began to construct what they blandly described as "timber ware-houses." There was indeed a large ware-house, but it did not contain timber, and there were also fifteen massive brick buildings, a large black-smithing plant, and a score of other buildings of varying sizes, none of which appeared to be for timber. A railway track connected the sea wharf and the wharf-house. Of course it would never do to leave such "timber" interests unprotected, and so the original number of Russian soldiers increased from 47 to 60, then to 100 and then to 200, while at An-tung and other places on the Chinese side of the Yalu considerable bodies of Russian troops were assembled,* the meaning of which was unmistakable.

From all this it will be seen how persistently Russia pursued her policy to entrench herself upon an unfrozen sea, and why the Russians felt that they could not yield without sacrificing interests which were essential to their purpose. And Russia never changes her mind, never abandons her policy. She moves to her goal as steadily as a glacier—huge, cold, silent, slow, but almost irresistible. British, German, French, and American policies come

*Asakawa, p. 289 sq.

and go, but Russia's like Tennyson's brook "goes on forever." For a long period the rest of the world paid little attention to the Muscovite Empire, but all the time she was quietly encroaching on other countries, "adding other empires to her already enormous domains until without a shot fired, and by a simple stroke of the pen the mouth of one of the greatest rivers of Asia was indisputably hers and its left bank for one thousand miles with much more in immediate or distant prospect." There is a fascination almost terrible in this stealthy, never-resting, all-embracing movement upon weaker nations. Years before, even the gentle Whittier was moved to cry out of Russia:

"Fell Spider of the North.
Stretching thy great feelers forth,
Within whose web the freedom dies
Of nations eaten up as flies."

Against such a foe Korea was utterly helpless. But the purposes of the Slav were being watched by a vigilant foe and suddenly that foe stood boldly across the pathway of Russia with the stern command 'Hands off!' July 28, 1903, Baron Komura, the Japanese Minister for Foreign Affairs, cabled to Mr. Kurino, the Japanese Minister at St. Petersburg:

"The Imperial Government (of Japan) have observed with close attention the development of affairs in Manchuria, and its present situation causes them to view it with grave concern. The Imperial Government, after the most serious consideration, have resolved to consult the Russian Government, in a spirit of conciliation and frankness, with a view to the conclusion of an understanding designed to compose questions which are at this time the cause of their anxiety."*

*Asakawa, p. 297-298.

Why the Japanese Hate the Russians

THE Port Arthur incident immediately comes to mind. When Russia ordered Japan to leave the Liao-tung peninsula, she peremptorily demanded a favorable response within forty-eight hours. The Honorable Chester Holcombe, formerly Secretary of the American Legation at Peking, was in Tokyo at the time and called upon a Cabinet Minister.

"The Japanese, a friend of years' standing, gave free vent to his feelings and shed tears like a child. Said he: 'If we only had three battleships, we would declare war against Russia within twenty-four hours. We have but one, recently captured from China, and it will not be fit for service within six months, while the Tzar has six here in our harbors. What can we do but submit to this insolent threat?'"

From that day Japan set herself with tremendous energy to the building of a modern navy; expending hundreds of millions on battle ships and cruisers and torpedo boats; sending her brightest men to study the naval system of England and the military system of Germany; buying and learning to manufacture for herself the most highly improved rifles and cannon; drilling almost literally day and night and fiercely anticipating the day when she could cover her chagrin by wreaking her vengeance on the treacherous Slav.

But this was not the only reason why the Japanese opposed the Russians. They want Korea themselves. The territory of Japan is only 162,153 square miles in extent and only about twelve per cent. of that is naturally adapted to cultivation. By great care and toilsome terracing perhaps the percentage may be raised to fifteen or even eighteen, but that is about the limit of possibility.

The Japanese therefore feel that they need room for colonization. What more natural than that they should look for the desired territory in Korea,

which is almost within sight of their native land? For a considerable period a steady emigration to Korea has been going on and since the abrogation of the law requiring passports for Japanese in 1902, the stream of emigration has greatly increased. It is easier and cheaper for the Japanese in the more crowded southwestern part of the islands to cross the Korea Strait than it is to journey to northern Japan or to Formosa. Moreover living is cheaper in Korea than in Japan and the soil is more fertile and easily cultivated. It is not surprising therefore that there were no less than 40,000 Japanese in Korea prior to the outbreak of the war. Most of these Japanese become permanent settlers and form stable communities. There are Japanese settlements in all the treaty ports, that in Fusan alone numbering about 10,000 souls. The Seoul correspondent of the *New York Times* reported April 28, 1905, that 65,000 Japanese had already come and others are said to be pouring in at the rate of 200 a day. Naturally this immigration creates a Japanese interest in Korea which the islanders are strongly indisposed to abandon to Russians who would be hostile to it.

Commercially, too, the Japanese feel that they need Korea. Long despising trade, they have now come to see its necessity, and the proud Samurai, who in the old feudal days formed the knighthood and the chivalry of Japan, now find it necessary to turn their energies to commerce. Japan sees that the modern nation must be a trading nation, and so for commercial as well as for political reasons she desires a foothold in Korea.

Unlike the Japanese emigrants to Manchuria and the Hawaiian Islands, who are for the most part laborers, a large proportion of the Japanese in

*Article, "What of China?" in *The Outlook*, Feb. 13, 1904.

Korea are business men, at least on a small scale.

"They also naturally manifest a stronger sense of kinship and coöperation in Korea than the merchants and capitalists do in Japan. In several Korean towns these Japanese settlers have established their own municipalities, with modern improvements, chambers of commerce, police, and public schools, all of which compare favorably with those of the larger cities of Japan, and the advantages of which are enjoyed by native Koreans and resident Chinese."*

In order to ascertain what her relative commercial position in Korea was as well as find out what her great rival, Russia, was getting, the Japanese Government in 1900 directed its minister in Korea to make a special report upon the land concessions which the Emperor had granted to foreigners. By this report it appeared that Germany had nothing but a gold mine near Tonghyon, belonging to Herr Walter since 1899. Citizens of the United States had an electric street-car line in Seoul and a rich gold mine at Unsan employing forty foreigners, thirty Japanese and 1,200 Koreans and paying into the Imperial treasury an annual royalty of 25,000 yen. The concession was obtained by Mr. Morse, but the mine is now controlled by Hunt and Fassett. England also had a gold mine near Unsan controlled by Pritchard Morgan, a member of Parliament; a branch of the Hong Kong and Shanghai Banking Corporation, which is reported to be doing a profitable business; while the management of the customs and finances was in the hands of a British subject, Mr. J. McLeavey Brown.

Since then, the situation has changed somewhat, but chiefly in favor of the Japanese. Their interests largely increased up to the outbreak of the Russia-Japan War. They were then controlling seventy-eight per cent. of the tonnage engaged in shipping on the coast of Korea. Nearly 40,000 Japanese fishermen dominate the fisheries. The Japanese own many of the

business houses and banks, the latter issuing a paper currency that is widely used in commercial operations.

As far back as July, 1888, the Japanese completed a telegraph line from Seoul to Fusan. September 8, 1898, they obtained a concession to construct a railway from Seoul to Fusan, and August 4, 1901, the first rail was laid with imposing ceremonies. December 31, 1898, the Japanese succeeded in obtaining another valuable concession, the railway from Seoul to its port, Chemulpo, twenty-six miles distant. The concession was originally granted March 29, 1896, to an American, James R. Morse, and the line was opened for traffic July 8, 1900. August 23, 1900, the Japanese got a mining concession in Korea, October 3, of the same year a fishing concession, and December 8, a formal recognition of their rights in Fusan; while May 20, 1901, they began a settlement in Masampo to watch and checkmate the Russians. They did not lack capital for these enterprises. With eager patriotism they quickly subscribed more than the 25,000,000 yen required for the building of the Seoul-Fusan Railway and they so strenuously pushed the construction that the line is now complete. The Russian Minister naively remarked that he did not think this railway would be a good thing for Korea!

The war put an abrupt stop to Russian plans for the Seoul-Wi-ju Railway, but as soon as the Japanese had occupied Korea, they pushed the construction with feverish haste so that it would be available for the transporting of troops and supplies. They are also building a railway from Seoul to Won-san, the excellent harbor on the north-east coast of Korea, and from Fusan to Masampo.

Besides the railway and telegraph lines already noted, the Japanese obtained before the war, concessions for a coal mine, four gold mines, whale

*Askawa, p. 22.

fisheries, a postal service, several banks and eighteen schools. Every little while Japanese owners were found to have acquired a foothold at some additional point. For example, during my visit in 1901, it suddenly developed that a Japanese had bought a small island near Chemulpo. The Emperor of Korea wanted to add to his palace grounds some property occupied by the Presbyterian mission, and, in exchange, offered to give any tract of land outside the walls that the missionaries might select. Accordingly, they chose an elevated plot on the main road between the West Gate and the River and near the railway station. His Majesty agreed, but when he tried to buy the site for the mission he found that parts of it belonged to Japanese who refused to sell.

As in England, increasing population and inability to increase agriculture are in times of peace turning the national energies of the Japanese more largely to manufacturing. Markets therefore became a question of the first magnitude. Japan wants the open door commercially not only in Korea but in Manchuria and all China. Russia would close it. What this means for Japan will appear when we consider that Japan depends largely on Korea for the additional food supplies that she needs. For example, of the extra wheat that Japan required for the five years ending with 1902 Korea supplied respectively 57.5, 80.7, 23.1, 19.1, and 98.8 per cent. Of rice imported in the same period 891,186 piculs* valued at 3,961,312 yen came from Korea as well as 5,671 piculs of beans and oil-cake valued at 12,331 yen. Altogether Japan's imports from Korea in 1903 alone aggregated 8,912,000 yen.

In return Japan sold Korea in 1903 goods, chiefly manufactured, to the value of 11,764,000 yen. Of cotton textiles alone Korea buys of Japan nearly

4,000,000 yen yearly, while she also takes large quantities of cotton yarn, tobacco, matches, coal, etc. In other words, Korea furnishes Japan with food and supplies in return a market for Japan's factories. If we widen our field of observation to include Manchuria and North China "the conclusion would seem tenable that, should the markets of East Asia be closed, Japan's national life would be paralyzed, as her growing population would be largely deprived of its food and occupation. These markets, then, must be left as open as the circumstances permit, if Japan would exist as a growing nation. Observe here the tremendous significance for Japan of the principle of the 'open door' as applied to East Asia—the principle, in more accurate language, of the equal opportunity in East Asia for the economic enterprise of all nations."**

Now the Japanese are just as much averse to having these vital interests throttled by the Russians as American business men would be in similar circumstances. Quite naturally therefore, they were preparing for years to defend their properties. When I visited the Japanese quarter in Seoul, I found it on ground so high as to command the whole capital. There was not a gun in sight, but considerable grading had been done and certain embankments looked suspiciously as if they could be utilized as earthworks on very short notice.

Another reason for Japanese opposition to Russia raises the stupendous question of the resistance of Asia to the encroachments of Europe. The yellow race is viewing with ill-concealed alarm and irritation the aggressions of the white race. They see that the arrogant European already controls vast and populous regions in Asia, and they believe that he intends to control the rest. It is apparent

*A picul equals 133 pounds.

**Asakawa, p. 8 sq.

that if Asia is to stem this tide, Japan and China must form a coalition. China has the numbers, but they are helpless because unorganized. The Japanese believe that they have the ability to do this work, and they have set before themselves the distinct ambition to discipline and lead 426,000,000 Chinese, and at the head of those enormous forces not only to drive out the white man but to form the greatest power the world has ever seen.

Now the Russianization of Korea would indefinitely postpone even if it did not altogether prevent the realization of Japan's aim. A great European power in Korea would form a formidable barrier between the Japanese and Chinese. Mr. Holcombe describes a conversation that he had several years ago with an influential Japanese.

"The Japanese Minister—he was a member of the Cabinet—was greatly disturbed at the prospect for the future. He insisted that the action taken by Korea, under the guidance of China, would not save that little kingdom from attack and absorption. Holding up one hand, and separating the first and second fingers as widely as possible from the third and fourth, he said: 'Here is the situation. Those four fingers represent the four great European powers, Great Britain, Germany, France, and Russia. In the open space between them lie Japan, China and Korea.' Then with really dramatic force, he added: 'Like the jaws of a huge vise, those fingers are slowly closing, and unless some supreme effort is made, they will certainly crush the national life out of all three.'"

To all the reasons that have been enumerated the Japanese have the added reason of self-preservation. In the words of an intelligent Japanese, "Korea is an arrow pointed at the heart of Japan." A strait only 120 miles wide separates the southern part of Korea from Japan, and Japan, too, at the vulnerable point of entrance to her Inland Sea, the very heart of the Sunrise Kingdom. No less than seven modern forts at that narrow entrance attest Japan's conception of its vital importance. She naturally feels that the possession of Korea by any other power would be a grave menace to her

own territory. This is the key to Japan's policy in Korea. In the instructions to the Japanese Minister in St. Petersburg, July 28, 1903, the Japanese Minister for Foreign Affairs declared:

"The unconditioned and permanent occupation of Manchuria by Russia would create a state of things prejudicial to the security and interests of Japan. The principle of equal opportunity would thereby be annulled, and the territorial integrity of China impaired. That is to say, if Russia was established on the flank of Korea, it would be a constant menace to the separate existence of that Empire, or at least would make Russia the dominant Power in Korea. Korea is an important outpost in Japan's line of defense, and Japan consequently considers her independence absolutely essential to her own repose and safety. Moreover, the political as well as commercial and industrial interests and influence which Japan possesses in Korea are paramount over those of other Powers. These interests and influence, Japan, having regard to her own security, cannot consent to surrender to, or share with another Power."

The United States has repeatedly notified the world that it will fight before it will permit any European nation to obtain further territory in the western hemisphere. This "Monroe Doctrine" has been declared by the late Secretary of State, John Hay, to be one of the basal principles of American diplomacy. Now Japan is simply contending for her "Monroe Doctrine." She feels that the expulsion of Russia from Korea, and if possible from that part of Manchuria which borders on Korea is a matter affecting all her future plans as a nation and indeed her very existence as an independent power. She clearly sees that she must drive back the Russians or abandon all her purpose of ever being anything more than a comparatively small island empire. Therefore as soon as Japan had brought her army and navy to such a degree of efficiency that she felt ready to fight, she politely but firmly asked the Russians to depart, and when the Slav repeated his well-worn tricks of evasion and procrastination, Japan

*Asakawa, p. 297-298.



THE AMERICAN LEGATION AT SEOUL

withdrew her legation from St. Petersburg and began a war which is destined to be epochal in the annals of mankind.

One of the first phases of the war was naturally the Japanese occupation of Korea. Some of the weak and corrupt Koreans resisted more or less bitterly and petitions were presented to the Throne to "expel" the foreign conqueror. But the pro-Russian party among the Koreans found scant consideration and the work of reorganizing Korea on Japanese lines immediately began. The Japanese Minister to Korea summed up the Korean situation and the plans of Japan as follows:

"Heretofore there has been no definition of imperial and ministerial functions. There must be a government, and palace intrigues must end. The useless army of Korea must be reduced, a living wage must be paid to the officials, and 'squeezing' must be stopped. When complaints are entertained and acted upon extortion will cease.

"There must be education of the proper sort. The majority of the Koreans who speak foreign languages are absolutely without administrative ability, and stand for little save speculation.

"Japan is confronted by a most difficult problem—to maintain the fiction of Korean independence while practically establishing a protectorate, and yet to avoid assuming the responsibilities of a governing power."*

August 19, 1904, articles one and two, and August 22, article three of the

following "Agreement" between Japan and Korea were concluded at Seoul:

Article I

"The Korean Government shall engage a Japanese subject recommended by the Japanese Government as Financial Adviser to the Korean Government, and all matters concerning finance shall be dealt with after his counsel shall have been taken.

Article II

"The Korean Government shall engage a foreigner recommended by the Japanese Government as Diplomatic Adviser to the Foreign Office, and all important matters concerning foreign relations shall be dealt with after his counsel shall have been taken.

Article III

"The Korean Government shall consult the Japanese Government before concluding treaties and conventions with Foreign Powers, and also in dealing with other important diplomatic affairs such as grants of concessions to, or contracts with foreigners."

It will be seen that this virtually gives Japan a protectorate over Korea. That the result will be enormously to the advantage of Korea as well as Japan is unquestionable.

While Japan undoubtedly hopes by her alliance with England to strengthen herself against the Western world and to prevent further aggressions by European powers, it does not necessarily follow that she would make war upon all Europe if she dared. Japan is astute enough to see that it is to her interests to maintain friendly re-

**Missionary Review of the World*, Sept., '04.

*Asakawa, p. 297-298.

lations with the great powers of the West. She is developing her manufactures and her commerce. Her steamship lines already run to several ports in both Europe and America. She realizes that she has already obtained many benefits from western nations and that she has received from them the very appliances which have so powerfully contributed to her greatness. Moreover she knows that a continuance of the friendly relations is indispensable to that commercial prosperity which is essential to her welfare. It is possible therefore that she might not use her power any more ruthlessly than some European nations have used theirs.

Indeed it may fairly be questioned whether, after all, Japanese ascendancy in China would not be better for the world than Russian ascendancy. It may fairly be questioned whether in spite of their color and geographical location, the Russians are not at a farther remove from the spirit of modern Europe than the Japanese. "Scratch a Russian and you find a Tartar," is an old, but true saying. Russia is said to have a kind-hearted monarch (no one really seems to know apparently), but the real Russian administration is controlled by a cruel, bigoted, and corrupt bureaucracy.

The relative merits of Russia and Japan from the view-point of the Far East are being sharply discussed in some of the port cities of Asia. Some argue that with all her defects Russia is more closely akin to the rest of Europe and to America than the Japanese, that she is Christian and not heathen, that "blood is thicker than water," and that as the real struggle is to be between the white race and the yellow race our sympathies should be with the men of our own color.

On the other hand, the editor of the *Shanghai Daily News* points out that

"Japan does not restrict trade or shipping to the same extent that Russia does. The average duty on imports from Great Britain into Russia is 131 per cent. It is nothing like that in Japan. The dislike for foreigners in Japan, which was always more sentimental than practical, was founded on jealousy and is dying out as the Japanese feeling grows that they are the equals of Westerners. And herein was one of the great benefits of the Anglo-Japanese alliance; it was a recognition of Japan as a Western power. History shows that if the Japanese overrun China they will gradually become Chinese, not the Chinese Japanese, and the China of the past is dying out; young China is eager to know and be known by the west."*

A writer in another issue of the same paper, who signs himself "Anglo-German" attempts to show that Japan has a better right than Russia to pose as a champion of civilization.

"Russia, after centuries of contact with Western enlightenment, is still an absolute empire of the ancient type.....In the influences of culture, while Russia has many great scholars and men of letters, her whole theory of education and scholarship is one of repression, of the crushing out of freedom of critical thought. Even in China there is no intellectual barbarism to compare with the newspaper censorship in Russia. Japan has been in contact with western civilization and enlightenment for half a century. As regards political liberty, she possesses a constitutional government on the Western model. In culture, she retains the substance of the East but has gained the methods of the West. As proof of this witness her universities with their modern methods of freedom and research and her widespread system of general education. If by the stern arbitrament of war, or by the victories of diplomacy, Japan does succeed in gaining the hegemony of Eastern Asia, it seems difficult to think that she would immediately go to work to restrict Western trade and Western influence, and thus raise a strong coalition of hostile powers against her and her allies.....If Russia were in power in China there would be constant irritation, constant fear of revolution, constant minor outbreaks. Compared with that, foreign trade would be in a more flourishing condition even under the corruption of mandarinism. Surely it would be better under the sway of the political doctrine, "Asia for the Asiatic."

*December 3, 1903.

Missionary Work

THE Protestant churches of America have large interests in Korea and no student of the country should fail to acquaint himself with the effort for the uplifting of the Koreans in which his own countrymen are the chief factors.

The first missionary visitor, indeed, was a Scotchman, the Rev. John Ross of Manchuria, who in 1873 made a tour across the border into the valleys of northern Korea and who studied the Korean language to such effect that he was subsequently able to translate the New Testament into Korean. Permanent mission work, however, did not begin till the treaty of May 22, 1883, had brought Korea to the attention of the outside world and set the door ajar. Then far-seeing men in the United States began to consider the new opportunity and to plan for the outreach of the helping hand to the people whose need was so apparent. Missionaries in China added their urgency and the Rev. William S. Holt, a Presbyterian missionary in Shanghai, wrote to his Board in New York strongly advising the immediate occupation of the newly opened land. In February, 1884, the Presbyterian Board was offered \$7,200 if it would establish a mission in Korea, \$5,000 of this sum coming from the estate of Mr. Frederick Marquand. There were the usual objections to opening the new work when the old was ill-equipped, but God was plainly leading and the gifts were accepted, and a cable sped to Shanghai bearing the single word "*Korea*." Except for the efforts of the Scotchman on the northern border already noted, "this cablegram was the first voice from Protestant Christendom to molest the age-old heathenism of Korea. It was destined to wake the echoes from end to end of the kingdom."* That mes-

sage meant that a young physician and his wife, Dr. and Mrs. H. N. Allen, who were waiting in Shanghai, should go at once to Korea as the ambassadors of the Gospel of Christ. Dr. Allen promptly sailed and reached Seoul September 20, 1884, Mrs. Allen joining him a few months later.

They met a hostile reception. There was no personal violence, but the walls of prejudice were so dense that it is doubtful whether Dr. Allen could have remained if the United States Minister, General Lucius H. Foote, had not appointed him surgeon to the Legation. December 4, a banquet was given at the Royal Palace to celebrate the opening of the first Korean Post Office. A revolutionary, Kim Ok Kiun, took advantage of the opportunity to seize the reins of power. In the tumult, five high officials and a number of lesser men were assassinated and Prince Min Yong Ik, a nephew of the King, who had headed the embassy to the United States in 1883, was badly wounded. Days of violence followed. The Japanese Legation, the Post Office and many homes were burned, the residences of foreigners were looted, and on the tenth the United States Minister, the British and German Consuls General and all the other foreign officials in Seoul, except Dr. and Mrs. Allen, fled to Chemulpo. The heroic missionary and his wife stood at their posts. Their danger was as great as that of the other foreigners, but Dr. Allen wrote—"We couldn't if we would and we wouldn't if we could. I came to do just such work. I can't leave these wounded people. . . . We shall live in the Legation with the old flag flying and trust the kind Father to care for us."

Nor did the missionary shut himself up in the empty Legation. He bravely made his way to the Palace and offered to help the wounded. He found thirteen native physicians about to pour

*Miss Ellen C. Parsons, "Fifteen Years in the Korea Mission."



WATER CARRIER ON STREET, SEOUL

boiling wax into the gaping wounds of the injured Prince. By the exercise of tact and perseverance, Dr. Allen succeeded in getting an opportunity to do what he could. He skilfully tied the arteries, cleansed the wounds, sewed and bandaged them. To the surprise of everyone, the Prince recovered and Dr. Allen became the most famous man in the capital. A Chinese general who had seen the operation at the Palace engaged him to treat twenty of his soldiers who had been wounded in the insurrection. The grateful King became his friend and February 25, 1885, a Government Hospital was opened under royal patronage with the missionary in full charge. The King himself named it Hoy Min So, the House of Civilized Virtue. The forty beds were quickly filled and within the first year 10,000 patients were treated.

In this beneficent way, mission work obtained a foothold. April 5, 1885, the first resident ordained missionary arrived, the Rev. H. G. Under-

wood, also a Presbyterian, who speedily became a tower of strength to the infant mission. June 21, J. W. Heron, M. D., was added to the little company of Presbyterians.

In the meantime the Methodists were also planning missionary work in Korea. Their attention was first directed to the country by the Rev. John E. Goucher, President of the Woman's College in Baltimore, who during a trip across the continent in 1883, met the first Korean Embassy on its way to Washington. He formed a pleasant personal acquaintance with the Prince Min Yong Ik, and invited him and several of his official associates to visit his home in Baltimore. He was so much interested that he wrote to the Rev. R. S. Maclay, D. D., the Superintendent of the Methodist Mission in Japan, suggesting that he visit Korea and report upon its possibilities as a mission field. Dr. and Mrs. Maclay made the desired visit in June, 1884, and sent back such a favor-



KOREANS SHOVELING

able report that Dr. Goucher was confirmed in his first impressions as to the importance of the field. He had already offered the Missionary Society of the Methodist Church \$2,000 for the opening of work in Korea. To this sum the Board added \$2,000, and in the latter part of the year 1884, the Rev. H. G. Appenzeller, William B. Scranton, M. D., and his mother, Mrs. M. F. Scranton, who was to do such a great work for the women and girls of Korea in connection with the Eea school, were appointed the first Methodist missionaries to Korea. They were delayed by the revolution of December, but Mr. Appenzeller arrived at Chemulpo Easter Sunday, April 5, 1885, and Dr. Scranton the third of the following May. Both men developed rare qualities of leadership and soon became influential in the country.

July 5, 1886, three American school teachers, Messrs. Hulbert, Bunker, and Gilmore, arrived, sent out by the United States Government at the re-

quest of the Korean King to establish an English school. With them came the first woman medical missionary, Miss Annie Ellers, M. D., who soon became physician to the Queen, and swung the door of royal favor more widely open. After her marriage to Mr. Bunker, she was succeeded by a Presbyterian missionary, Miss Lillias Horton, M. D., who arrived in 1888 and by her skill and tact gained great influence at the Palace.

But at first progress was very slow. The missionaries were endeavoring to communicate totally new ideas to a people who had been made sodden and apathetic by an inheritance of centuries of the rankest heathenism. It is difficult for us who were born and bred in a Christian land and who have been familiar from our infancy with the great truths of the Gospel to understand how difficult it is for the Oriental mind to grasp the new conceptions which Christianity inculcates. We need to remember that our own ances-

tors were slow in grasping them and that it was many weary decades before Christianity was clearly understood even by Anglo-Saxons. It is not surprising therefore that the superstition-clouded Korean listened dully and thought the missionary "a setter forth of strange gods." If the intellectual Athenians mocked the Apostle Paul when he preached to them Christ and the resurrection, what could be expected of the darkened Koreans? Gradually however the truth made its way and Dr. Underwood baptized the first convert in 1886. The first Protestant Church in Korea was organized in Seoul, September, 1887, and the Sacrament of the Lord's Supper was administered the first time, Christmas Day of that year in Mr. Underwood's house. At that time only seven baptized Christians could be mustered. But after ten years of patient labors by the missionaries of several denominations there were still only 141 baptized Christians in all Korea.

Nor was persecution wanting. The work had early found a foothold in Pyeng Yang, the next largest city in the country. Some Koreans who had wandered northward into Manchuria had there come under the influence of Mr. Boss and had been led to Christ. Returning to Korea they were more fully instructed by the missionaries in Seoul, and then they undertook to communicate their new faith to their countrymen. By 1887 there were several interested inquirers in Pyeng Yang, and a native helper was stationed there to preach to them. Soon after the Rev. Samuel A. Moffett arrived in Korea in 1889, he went to Pyeng Yang. He found appalling moral conditions, for Pyeng Yang was notorious as the wickedest city in Korea. A tiny company gathered about him, but the difficulties were numerous and formidable. A faint hearted man would have been discouraged and driven out, but Mr. Moffett took a poor little Korean



ONE FORM OF INFANT SÉPULTURE IN KOREA

A Reading Journey Through Korea

house, the only one available, lived among the people and, by the exercise of patience and tact, quietly made his way into their confidence. In 1892 Mr. Moffett was joined by the Rev. Graham Lee, also a Presbyterian; and



TYPES OF KOREAN CHRISTIANS

by Dr. M. J. Hall of the Methodist Mission.

One of the notable Korean Christians was a man by the name of Kim Chang Sik. Brought by a Korean friend to the home of a missionary in Seoul, his curiosity was excited by some copies of the New Testament in Chinese. He bought one and read it. The result was his conversion. He quickly became a useful worker and in 1894 was sent to his own home in Pyeng Yang to aid Dr. Hall. But by this time, the opposition had become violent. Persecution broke out and Kim was one of the first to be arrested. He and other Christians were cruelly beaten, placed in stocks and warned that if they did not give up the foreigner's religion they would be further punished, but that if they did recant they would be set at liberty. The others in their pain and terror yielded,

but Kim remained steadfast. He was taken to the death cell, but though believing that he would be decapitated if he did not recant, he nevertheless exclaimed in a spirit worthy of the ancient martyrs. "God loves me and has forgiven my sins. How can I curse Him! The foreigner is kind and pays my honest wages, why should I forsake him?" Fortunately orders came from Seoul to release the prisoners and the mangled and half dead Kim went out with the others. But his fidelity made a profound impression upon all who knew him and people began to say that there must be something real in the new religion when a man was willing to suffer so much for it.

Then in 1894 the war broke out between China and Japan. As during the earlier stages of the Russia-Japan war, Korea became the battle-ground of the contending forces. The Koreans were thrown into a panic as it became known that in July the Japanese had



TYPES OF KOREAN CHRISTIAN WOMEN

captured Seoul and that they were making their way northward. Mrs. Underwood, who was in Seoul at the time, wrote:

"All the legations ordered up troops from the port where our gunboats lay, for our protection, although it is difficult to see how, in a case of serious danger, such small numbers would be of any service. There were fifty Russians, forty Americans, forty English and nine German marines. The natives, high and low, were in a state of panic. The nobility fled from their homes in large numbers and in all sorts of disguises, and sought refuge at the foreign legations in the country; and to the country

the common people started en masse. Every shop was closed, the city had the look of a plague-infested place. A solemn procession of men, women, chairs, pack-ponies, a continuous throng, in dead silence, with rapid steps, and set, terror-stricken faces, poured through the main thoroughfares and out of the gates. Many pathetic little groups were to be seen; little children, whose parents in wild fear had deserted or lost them in the crowd, trotting along with tear-stained faces, alone; women with babies on their backs and babies hanging at their skirts; men carrying all their worldly goods on their shoulders, here and there coolies with the chair of some frightened rich man or fine lady, shoving aside the crowd. High and low, rich and poor, hurrying away from the dreaded Japanese, the ancient enemy of their nation.**

Soon it became evident that the decisive battle of the war would be fought in the neighborhood of Pyeng Yang. The wildest excitement prevailed. In the crash much Korean property was destroyed, the fields were ravaged and many of the unhappy people, caught between the upper and the nether mill-stones, suffered from wounds and sickness and unbounded terror.

Though the situation was known to be full of danger, the missionaries heroically remained at their posts. At the sacrifice of their own lives they went about among the panic-stricken people, binding up the wounds of the injured, caring for the sick, burying the dead, and doing everything in their power to allay terror and to urge trust in God.

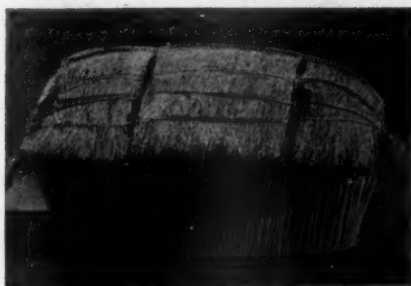
Then the Koreans realized for the first time that the American missionaries were the best friends they had. Public sentiment began to change. In Seoul, an epidemic of cholera brought out like devotion on the part of the missionaries there. The missionaries toiled indefatigably for the sick and dying, performing offices from which the bravest Koreans shrank, and exposing themselves without stint. Their skilful treatment of the sick saved hundreds of lives.

"All these recoveries made no little stir in the city, especially as elsewhere nearly

*Mrs. Underwood, p. 108-109.

two-thirds of those affected died. Proclamations were posted on the walls, telling people there was no need for them to die when they might go to the Christian hospital and live. People who watched missionaries working over the sick night after night said to each other, "How these foreigners love us, would we do as much for one of our own kin as they do for strangers?" Some men who saw Mr. Underwood hurrying along the road in the gray twilight of a summer morning remarked, "There goes the Jesus man, he works all night and all day with the sick without resting." "Why does he do it?" said another. "Because he loves us," was the reply. What sweeter reward could be had than that the people should see the Lord in our service. Surely the plague was not all evil when it served to bring the Lord more clearly to the view of the souls He died to save."**

From that time the work made rapid progress. In the Pyeng Yang field, the development became remarkable. The



A FORM OF SEPULTURE, KOREA

story of the last decade is one of the most inspiring chapters in the history of Protestant missions in any land. The people who had been living in darkness and bondage and superstition, who had seen ghosts and evil spirits in every rock and tree, in the murmur of the waves and in the roar of the thunder, heard the message of Christ as the missionaries taught in their villages and walked over their hills and through their valleys proclaiming that the Power above was not a demon trying to injure them, but a loving Father whose heart went out to them as their wandering children, who had given His only begotten Son for their redemption, and who, if they

**Mrs. Underwood, p. 144.

A Reading Journey Through Korea

turned to Him in repentance and faith, would bestow upon them the joy and the dignity of a new life. Eagerly the people listened. This time the truth sank deep into their hearts. They received it gladly. They told it to their neighbors and friends until ere long the good news began to spread in all directions. Now there are no less than 15,000 baptized Christians in Korea, be-



LITTLE BOY GATHERING LEAVES FOR FUEL sides a great number of catechumens and at least 100,000 adherents. Surely this is a remarkable record when we consider that the first missionary did not arrive in Korea until 1884, and that with the exception of the first hundred converts, nearly all of these have developed within the last decade.

The Presbyterians alone now report 81 foreign missionaries, 87 schools, 5 hospitals, 186 native helpers, 7,916 baptized communicants and about 25,000 catechumens. The Methodists, who baptized their first convert in 1886, and held their first quarterly conference in 1889, have a large working force in several important centers. They report 34 missionaries, including wives; native ordained preachers, 15; members, 1,616; probationers, 5,299; Sunday schools, 61; churches and chapels, 67; residences, 18; collected for self-support, \$2,143. The Mission has two high schools with 120 pupils and 25 day schools with 463 scholars.

An irreparable loss was the death by drowning of Dr. Appenzeller, June 11, 1902. He went down with the steamer

"Kumagawa" off the coast of Korea.

Other denominations as well as those mentioned have had a part in this work. The Southern Presbyterian Mission was established in 1892 when six missionaries arrived. They began their work in Seoul, but later removed to the two Chel-la Provinces in the southwestern part of Korea. Here they are now maintaining three effective stations at Chen-ju, Mok-po, and Kun-san.

The Southern Methodist Church also has an excellent work in Korea, though it is not as large as that of the Northern Methodists. It originated in 1895 when Bishop Hendrix and the Rev. Dr. C. F. Reed visited Korea. The Mission was not formally opened until the next year, but from that time the work has been vigorously prosecuted from three centers, Seoul, Wonsan, and Song-do.

The Church of England is represented by a small, but well-equipped mission at the head of which is Bishop Charles John Corfe, D. D., who started the Mission in the winter of 1890-91 with six ordained men and two physicians. There are now twenty-four workers connected with the Mission, though their work is confined to Seoul, Chemulpo, Kangh-wa and the adjacent regions.

The Greek Church can hardly be said to have a mission work in Korea since it does so little outside of the Russian Legation in Seoul, where all the services are held. The services were begun for the Russians, though for several years before the recent war, Koreans were admitted.

There is now no disposition on the part of the Koreans to oppose the missionaries from the West. The very fact that there is no established state religion entrenched as an institution removes at once a form of opposition which missionaries usually encounter in other Asiatic lands. There is there-

fore no such obstacle to missionary work in Korea as that presented by Mohammedanism in Persia, Hinduism in India, or even Confucianism in China or Buddhism in Japan. The Emperor himself, while sharing the religious superstitions of his subjects, is tolerant in religious matters, and while for a time there was persecution of the missionaries, of late years there has been practically none, except in special places where some unpopular or dictatorial missionary, invariably a Roman Catholic priest, has excited local hostility.

In several conferences I asked the leaders of the Korean Christians, "What is it in Christianity that particularly appeals to the Korean mind?"



KOREAN JUNK

While the answers varied, the ones most frequently recurring were: "salvation," "joy." The poor Koreans were living in wretchedness and despair, oppressed, poverty-stricken, literally "having no hope and without God in the world," knowing nothing of any

thing better, but knowing well their own bitterness and sorrow. Suddenly they heard the clean, sweet invitations of the Gospel, telling them of pardon, deliverance, and peace. Eagerly and trustfully as children they came and found rest for their souls. Nowhere else in the world today is there a more marked illustration of the preparation of the soil by the Holy Spirit, the inherent vitality of the truth, the joy of the believer in Christ and the value of personal work for souls. Many a time, while I traveled from village to village, it seemed to me that the Son of Man was again walking upon earth and again calling to lowly men, "Follow me," and that again men were straightway leaving all and following Him. As I sat in the lowly chapels and communed with the white-robed worshippers sitting, Korean fashion, on the floor, as I saw how the Gospel had enlightened their hearts and how their once joyless lives now centered in the Church of God which gave them their only light and peace, I felt that Horatius Bonar's exquisite lines were literally exemplified in the typical Korean Christian:

"I heard the voice of Jesus say,
'Behold, I freely give,
The living water; thirsty one,
Stoop down to drink and live;'
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto Me, thy morn shall rise,
And all thy day be light;'
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till all my journey's done."

Our first meeting with the Korean Christians was impressive. The trip across the narrow strait between Japan and Korea was decidedly rough. We had crossed the Pacific with such comfort, that we had fondly imagined ourselves pretty good sailors. But that comparatively insignificant pas-

sage of fourteen hours brought us to grief. The winds and tides that alternately sweep back and forth between the Japan and Eastern seas usually keep the Korean Strait in an agitated state, and this time a recent storm had stirred up a furious sea. All night our little Japanese steamer pitched and rolled through the assaulting waves, while we—

Well, I told the "boy" to call us an hour before reaching Fusan. He smiled assent and called us ten minutes before instead of sixty. Hastily tumbling out of our berths we jumped into a waiting sampan with the hospital



WORKMEN DRAWING ROLLER

Illustrating the Korean practise of working in companies instead of singly.

missionaries who had already boarded the steamer. As it was nearly half past ten o'clock, there was no time for breakfast nor had we appetite for it. So we proceeded at once to the dispensary building where the Korean Christians had for some time been awaiting us, troops of them having met us at the foot of the hill and escorted us up the road. The sea-sickness from which we had just risen was not the best preparation for speaking. But after a felicitous address of welcome by one of the Koreans, interpreted for me by Dr. Irvin, a hundred voices rose in a song of praise. Such congregational singing! It was so hearty and yet so truly worshipful that it was a

physical and spiritual tonic. But not a line could I understand till suddenly I caught the words: "Jesus, Hallelujah." There being no Korean equivalents for them, the missionaries had taught the people to use the terms so familiar to us. We forgot our sea-sickness as those wondrous words sounded in our ears. I could have had no more inspiring theme and so I preached on the meaning of "Jesus, Hallelujah."

Wherever we went in Korea nothing stirred us more deeply than the singing of the Korean Christians, and our experience at Fusan was repeated many times. A stranger in a strange land enters a room filled with strange people who greet him in a strange tongue and then begin to sing a strange tune. Such congregational singing I never heard in America. The voices were not always melodious nor did they always keep the key. But the singing plainly voiced the aspirations of a fervent and genuine experience. Those Koreans sang as they prayed—with all their hearts. Unfamiliar as the language is, the visitor is thrilled by the exultant ring of a living, joyous faith. Suddenly, from out of the unintelligible words, there fairly leaps one that he recognizes—the word that is the same in all languages, the sweetest name that e'er was sung—"Jesus." And the mud walls and the dark faces and all the strange surroundings fade from view and the visitor feels that he is no longer among strangers but in the household of faith and love.

I have since journeyed far and have seen many places and peoples. But there still lives to my vision the humble chapels on those Korean hills with worshipping Koreans sitting Oriental fashion on the floor. I can see their faces light up as I spoke to them of Jesus as our revelation of the love of God, Jesus as our Saviour from sin, Jesus as our Friend and King, Jesus as the Giver of such peace and

joy that next to the name that is above every other name there is no word so appropriate for the true disciples as "Hallelujah." Even as I write, I seem to hear the unison of those Korean



RICE MILL

voices as in glad response to my closing request they joined with me in repeating the words, "Jesus, Hallelujah," and then with the reverent petition of their leader as he prayed for us all while the white-robed worshipers bowed with their faces to the floor.

A visit to Korea is a tonic to faith. As one journeys through the country, facing crowds of Christians from Fusan to Pyeng Yang, it is difficult to realize that Protestant missions in Korea date only from 1884 and that the nearly 15,000 communicants and adherents in the Pyeng Yang field alone began with the baptism of several men in January, 1894. "Will it be permanent?" missionaries of other fields are asking. Well, I can only say that the present signs of permanency are as manifest as in any other mission I visited, and that I do not see any adequate reason for our joining the world's prophets of evil to whom all mission work is "a failure." A willingness to support their own work without undue dependence upon the foreigner's money, an eagerness to extend the Gospel to their countrymen, a persistence in Christian fidelity when left for long intervals without mission-

ary supervision, and patient endurance of persecution—these are surely encouraging indications of stability. It is true, that the situation was such that a given amount of labor might have been expected to yield larger immediate returns than in vaster, stronger, prouder, more conservative China. But, after making all allowance for differences, the fact remains that the Holy Spirit has moved in a marvelous manner upon the Land of the Morning Calm. I do not wonder that Mrs. Isabella Bird Bishop said that the mission work there was the most impressive she saw in any part of the world.

"It shows that the Spirit of God still moves on the earth, and that the old truths of sin, of judgment to come, of the Divine justice and love, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my faith. But it is not in Pyeng Yang only but also in the capital that the seed sown so



WORKMEN CARRYING STONE FOR
EMPEROR'S PALACE

long in tears is promising to yield a harvest if the reapers come. And though in lesser degree, there are signs elsewhere that the heaven of God is working. As I looked on those lighted faces, so different from the ordinary apathy of the Korean expression, and on some new 'washed and sanctified,' who, I had been told, were among the vilest of men in that vilest of cities, I felt that the old and oft described Gospel of love, atonement, and forgiveness had lost nothing of its transforming powers, but that it is



CHRISTIANS GATHERED TO BID FAREWELL TO DR. AND MRS. BROWN

still 'the power of God to salvation to everyone that believeth.'

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REVIEW QUESTIONS

CHAPTERS I AND II—INTRODUCTION AND THE GATEWAYS OF KOREA.

1. What points are touched in going from New York to Korea, via India?
2. How does this route compare in length and expense with the trip via the Pacific?
3. What is the size of Korea?
4. Describe the physical characteristics of the country.
5. What are the general characteristics of Fusan?
7. What success has attended mission work at Taiku?

8. Describe the approach to Seoul from the seaboard.
9. How is native endurance illustrated by the porters?
10. Why has Won-san considerable importance?
6. What missions are situated in this locality, and what facilities have they?

CHAPTER III—THE PEOPLE.

1. What is the probable population of Korea? Why is it difficult to estimate?
2. What difficulties does the language present?
3. What conditions have made the Korean character very different from that of their neighbors?
4. How do the people suffer from their rulers.
5. How are foreign imports affecting the country?
6. Describe the chaotic state of Korean currency?
7. How does the architecture of the country express its condition?
8. Describe a native house.
9. What was the Tong-hak movement?
10. What instances of opposition to foreigners have occurred within late years?
11. What privileges have Americans in Korea?
12. Describe the position of women.
13. Show how a Korean's position is revealed by his dress.
14. Describe the top-knot and explain its importance.
15. How did the Koreans resist the attempt to prohibit the top knot?
16. How are the laws of health disregarded by the natives?

CHAPTERS IV AND V—THE EMPEROR AND SEOUL.

1. What impression of the Emperor and his surroundings does our author present?
2. Why is the government a weak one?
3. Describe the army and navy?
4. What is the situation of Seoul?
5. Describe its general appearance?
6. What objects of special interest has it?
7. How do Korean graves compare with the abodes of the living?
8. Describe mission work in the city.

CHAPTERS VI AND VII—RELIGION, AND A TOUR OF THE INTERIOR.

1. What apparent absence of religion does the country suggest?
2. What is the story of Buddhism in Korea?
3. How does Confucianism influence the people?

4. What is Shamanism? Illustrate its hold upon the people.
5. Why is the Korean passport not all that it purports to be?
6. What is the situation of Hai Ju, and what our author's experiences there?
7. What are the general characteristics of the country in the interior?
8. What memorable incidents are associated with the Church of Sorai?
9. How were some of the needs of Korea made evident in this journey?

CHAPTERS VIII AND IX—PYENG YANG AND BEYOND AND THE JAPANESE IN KOREA.

1. What importance has the city of Pyeng Yang?
2. Who was Kija, and what monuments of his time may be seen?
3. What strange battle took place here in 1894?
4. What Christian denominations are at work in Pyeng Yang?
5. What is the result of their efforts in the city?
6. What disposition have the Koreans shown to support their own churches?
7. What is the policy of the mission regarding secular education?
8. How do the students show their appreciation of school opportunities?
9. What is the native attitude toward the education of girls?
10. How does the mission architecture express the ideals of Christianity?
11. What is the character of the country north of Pyeng Yang?
12. How does Japanese administration of Korea differ from that of the natives?
13. What conditions provoke the resentment of the Koreans?

CHAPTER X—THE RUSSO-JAPANESE WAR.

1. How is Russia at present restricted in her free access to the sea?
2. How is she preparing to control Armenia and Palestine?
3. How is the peculiar nature of Russian diplomacy shown in Persia?
4. How and why has England tried to neutralize her influence there?
5. Why is Vladivostok inadequate as a Russian seaport?
6. How did Russia secure possession of Port Arthur?
7. Describe the building of Dalny.
8. How did Russia extend her influence in Korea?
9. How did Japan antagonize the Korean government?

A Reading Journey Through Korea

10. What advantages did this give to Russia?
11. Describe the struggle for Masampo.
12. How did Russia secure control of the Yalu Valley?
13. What protest came from Japan in 1903?

CHAPTER XI—WHY THE JAPANESE HATE THE RUSSIANS.

1. Why does Japan feel the need of Korea?
2. How has the Japanese occupation of Korea steadily progressed?
3. What important concessions did Japan obtain?
4. Why is the open door in Korea important to Japan?
5. How does Japan virtually exercise a protectorate over Korea?

6. What are the arguments for Japan and Russia respectively as the controlling forces in Asia?

CHAPTER XII—MISSIONARY WORK.

1. Under what circumstances did Protestant missionaries first enter Korea?
2. How did the revolt of 1884 directly promote their work?
3. What circumstances led the Methodists to occupy the field?
4. What striking example of steadfastness does the story of Kim Chang Sik exhibit?
5. What effect did the Chino-Japanese War have upon the missions?
6. What in general is the extent of Protestant Christianity in Korea?

Suggestive Programs for Study Clubs

Number One—

1. Map review; geography of Korea (see chapter 23 in "Korea, the Hermit Nation").
2. Roll call: Characteristics of the Korean people (see bibliography).
3. Paper: General History of Korea (see books by Griffis, Curzon's "Problems of the Far East," encyclopedias, etc.).
4. Reading: Account of Kur dong Procession (chapter 3 of "Korea and Her Neighbors," Bishop).
5. Oral report: The Lost Korean Arts (see "Korean Origin of Japanese Art," *Century Magazine*, Nov., 1882).
6. Discussion: Causes of Korea's Present Condition (see all available references).

Number Two—


1. Map Review: Distinctive Characteristics of the chief Korean Cities.
2. Roll call: Travelers' Experiences in Korea (see "Fifteen Years Among the Top-Knots," "Korea and Her Neighbors" and "Korea, the Land of the Morning Calm.')
3. Paper: The Korean Court (see "Korea, the Hermit Nation," and other references).
4. Readings: Selections from chapters 2, 7 and 9, ("Fifteen Years Among the Top-Knots").
5. Oral reports: Korean magistrates; position of women (see all available books).
6. Reading: Selection from "Legends and Folk-Lore," (chapter 34 of "Korea, the Hermit Nation").

Number Three—

1. Roll call: Korean customs (see "Korea and Her Neighbors," chapters 9, 22 and 24).
2. Reading: Accounts of the Korean tiger (see "Korea, the Hermit Nation" and "Korea and Her Neighbors"); A Korean Banquet (see chapter 23 in "Chosen," by Percival Lowell).
3. Map review: Centers of missionary influence.
4. Oral reports: Striking personalities in the history of mission work in Korea (see "Fifteen Years Among the Top-Knots" and other missionary literature).
5. Paper: The Religions of Korea (see books by Griffis, Bishop, and others).
6. Reading: "Diamond Mountain Monasteries" (chapter 11 in "Korea and Her Neighbors").

Number Four—

1. Roll call: Commercial products of Korea (see "Korea, the Hermit Nation").
2. Paper: Recent relations of the United States with Korea (see bibliography).
3. Map study: The story of Japanese and Russian advances in Korea.
4. Reading: Selection from recent articles on the Eastern situation.
5. Book review: "The Queen of Quelparte," Archer Butler Hulbert (first published in *THE CHAUTAUQUAN* for July, August and September, 1901).
6. Discussion: Should Russia or Japan control Korea, or should she be kept as an independent state?



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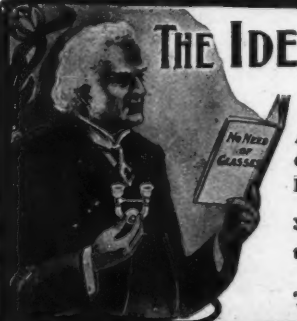
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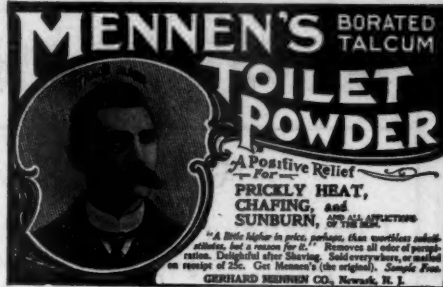
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